

# † The Living Church †

VOL. LXXXVI

MILWAUKEE, WISCONSIN, DECEMBER 19, 1931

No. 7

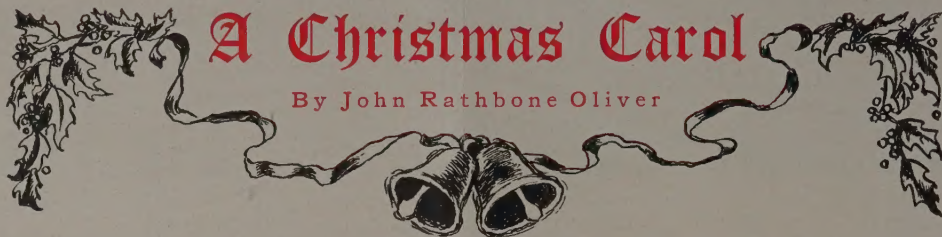


MADONNA OF THE CHAIR — *Raphael*



# A Christmas Carol

By John Rathbone Oliver



1  
**L**ORD JESUS, Lord Jesus,  
Lay by Thy bright crown,  
Prince Michael is waiting  
To squire Thee down  
To Bethlehem's manger,  
The cold and the stall  
With the love of our Lady  
Keeping watch over all.

2  
**T**HE Voice that with thunder  
The wilderness shakes  
Must change to the wailing  
A little child makes:  
The Angels stand ready  
Thy coming to sing  
And our Lady is waiting  
Her Child and Her King.

3  
**L**ORD JESUS, Lord Jesus,  
Step down from Thy throne  
And leave God the Father  
To reign there alone:  
The Shepherds are gathered  
On Bethlehem's lea  
And a new Throne awaits Thee  
On Mary's blest knee.

4  
**L**ORD JESUS, Lord Jesus,  
Thy scepter put by,  
The Wise Men are watching  
Thy star in the sky:  
The planets are hushed  
And expectant they stand  
And the world waits the touch  
Of a Baby's soft hand.

5  
**L**ORD JESUS, Lord Jesus,  
Thy splendor let fall.  
The Roman spears gleam  
On Jerusalem's wall:  
And beyond lies the garden  
And Calvary's hill  
Where the love of our Lady  
Shall watch o'er Thee still.

6  
**O** MERCIFUL Saviour,  
Made Man for my sake,  
What gifts shall I offer,  
What sacrifice make?  
Lo, here at Thy Manger  
My stiff knees I bend  
O blest Child of Mary  
Be mine to the end!

7  
**A**ND when in Thy glory  
Again Thou shalt come  
With the blare of the trumpet,  
The roll of the drum:  
When the Judgment is set  
And the Books opened be,  
May Mary, Thy Mother,  
Be a Mother to me.



Decorations by Kathryn Nicholson Wiest



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## Editorials and Comments

### The Message of Christmas

TO a world harassed by economic instability, distressed by international intrigue, borne down by heavy taxation to support rivalry in national armaments, faced with the problem of maintaining a semblance of their former standard of living for millions of unemployed and more millions employed only partially or at inadequate wages, there comes once more the annual festival of the Incarnation of the Son of God—the assumption of human form by Him who is from everlasting to everlasting God of God, Light of Light, Very God of Very God.

What does it mean today, this festival that we celebrated so merrily in those gay, carefree days of the nineteen-twenties that are so near to us, yet so different from today? One has but to think back a few years, or to read such a book as Frederick Allen's *Only Yesterday: An Informal History of the Nineteen-Twenties*, to realize that we are living now in quite a different era from that period of postwar reaction and inflation. In those days, when all of us were busily engaged in living as fast, as furiously, and as far beyond our means as possible, we could observe a good old-fashioned Christmas in the best tradition of Dickens and Merrie England—turkey, plum pudding, presents, and good cheer for all.

And today? Some of us are out of work; turkey and plum pudding are not for us. Others know not what the morrow holds for them; we are inclined to cling tightly to whatever of this world's goods remains to us. Still others, less sorely touched in that vital nerve, the pocketbook, shrink from Christmas in fear of the increased taxation, the additional financial burdens, that we shall probably be called upon to bear.

But all of these things have to do with the material side of Christmas. During the Tumultuous Twenties America and most of the world thought in materialistic terms. Now, in days of economic adversity, we have a better opportunity to throw aside the materialistic aspects of what had become a merchants' festival, and commemorate in a more Christian way the birth of the Babe of Bethlehem—the blessed day when “the Word was made flesh and dwelt among us.” What do these solemn words really mean?

Christmas is not only the commemoration of God's gift to man, but also of man's gift to God. Christmas

is not only Revelation, but also Discovery. That God found man is as true as the fact that man found God. When Jesus was born of Mary in Bethlehem, God gave His Son to us, but mankind also gave Mary's Son to God. His revelation to us is the means of our discovery; we discover not only “God in man made manifest” but also the unique, astounding capacity of humanity.

THERE are three moments in the supreme romance of history—the Incarnation. The Gospel tells us: “The angel of the Lord announced unto Mary”; the Blessed Virgin answered: “Behold the handmaid of the Lord”; and the glorious outcome, the blinding climax, is described: “And the Word was made flesh.” The rhythm of the drama is expressed in three words: Annunciation, Coöperation, Incarnation. The three phases are: God speaks to man; man accepts His spoken Word; the Word becomes Man.

Once upon a time a Jewish maiden, of simple faith and selfless devotion to God's will, received the honor of His messenger's visit. In her person the whole of attentive humanity was embodied. Devout mankind, poised in responsive waiting on God, focussed itself to a single point in her personality. She had waited on God, and when His message came she was ready. In the name of all men, she replied to God's proposal, to ratify, accept, and coöperate: “The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost.”

Here the Word found secure lodgment. The loving heart of the Blessed Virgin offered His Word no stable in an inn, but the generous acceptance and welcome of the whole of her self. “Behold the handmaid of the Lord; be it unto me according to Thy word.”

“And the Word was made flesh, and dwelt among us.” Proportionate to the greatness of God's plan was the response of man, and the achievement which resulted. Thanks to man's coöperation, the Spoken Word could now become the Incarnate Word. The mystery was wrought. The new thing came to pass—“that holy thing” which was born of her was to be called the Son of God. God could become Man, because God had so willed and man had coöperated. The con-



summation of all of God's ways with man issued in the stupendous mystery of the Word made flesh.

**M**ANKIND can coöperate with God in all respects, if once mankind coöperated toward the end of achieving the Incarnation. Human nature cannot be so far removed from Him if the Blessed Virgin could be Mother of His Son. As a verdict, an interpretation, and a promise, Christmas is the discovery of what humanity is capable of. It is God's verdict upon it shown by the Annunciation; His interpretation of its powers by the consummation in the Babe born in Bethlehem; and His pledge and assurance for the future in the extension of the Incarnation.

The gift of God does not pauperize us, for we who receive it had also given that it might be forthcoming. Because of Mary's coöperation, God could in that way, at that time, send His Son into the world. Our adoration and awe, our veneration and self-abnegation before the cradle of omnipotent weakness, almighty helplessness, magnificent humility, lofty and divine condescension, can be offered because we all had a share in making the gift possible. We seek God made manifest, and find a helpless human Child in a stable. His revelation discovers our truest selves in the Child of Mary. We may discover this very Christmas that only they who have really given can truly receive, and that they only who have given can afford to receive. Unless we have given, our souls become impoverished when we receive.

So, as we celebrate the holy festival in this year which to many of us has been so difficult, let us remember the three moments of Christmas; and let us remember also that there are the same three moments in any growth in our own spiritual lives: when God makes known His will afresh to us, when we coöperate with God in accepting and effecting that will, and in the new thing which comes to pass by virtue of His and our act.

As with individuals, so with nations and peoples. May it not be that in the ending of an era with the crash of 1929 we can see the finger of God indicating the first step in such a stage in the spiritual growth of the world? If so, it is for us to find the way to coöperate with Him in effecting His purpose, that out of the mutual effort of God and man may come a new and more Christian social order, based not upon competition and rivalry unrestrained but upon a greater faith in God and in man and a new and broader interpretation of the angels' message of peace on earth to men of good will.

Perhaps it is some such hopeful message as this that is the special meaning of this particular Christmas.

**T**HE Church still has four weekly periodicals—but each one is still faced with an ever-increasing deficit and is fighting with its back to the wall for its very existence. **THE LIVING CHURCH** has received a considerable response to its appeal to stave off a large deficit this year, many sustaining subscriptions having been renewed and a few special contributions—one of \$1,000—having been made for this purpose. In addition we are saving money in several ways: by the generosity of many of our diocesan correspondents in relinquishing their remuneration for these services; by the greatly appreciated friendly act of the *English Church Times*, which is underwriting our London correspondence for the current year; by a very material saving in changing to a cheaper paper; by a two-color Christmas cover instead of our usual three- or four-

color one; by very large reductions in the salaries of the editor and managing editor, and smaller reductions in the salaries of other members of the staff; and in many office economies and other ways.

We had hoped that the National Council might see its way clear to vote some measure of direct support to the Church weeklies, but, as reported in this issue, they have felt themselves estopped from so doing by the failure of the House of Deputies to ratify the action of the Bishops in voting funds for this purpose. We feel that the defeat of this measure by the Deputies was due rather to its entanglement with another question, and the fact that it came at the very end of the session, too late for discussion, rather than to any desire of the Lower House to refuse support to the Church press. However, we greatly appreciate the kindly spirit of the National Council's recommendation, and its assurance that it will continue its liberal advertising policy, and we commend to all Church people its "conviction of the value and need of these Church weeklies" and its "appeal to all loyal Church people to give their support that these papers may continue their valued service to the Church."

**N**E FURTHER STEP that is clearly indicated, in addition to the economies noted in the foregoing editorial note, is the discontinuance of the special clergy subscription rate of \$3.50, instead of our regular rate of \$4.00. We are, as our readers know, charging less for our subscriptions than our costs warrant, and under present conditions we simply cannot continue this special discount to the clergy, which is indeed a relic of bygone days that has long since been abandoned by most of our contemporaries.

Therefore, beginning January 2d, our regular subscription rate of \$4.00 a year will apply to clergy and laity alike. But until that date we shall accept new subscriptions and renewals (even of subscriptions that have not yet expired) at the rate of \$3.50 if in the name of a clergyman, deaconess, or Sister. Of course in Canada and elsewhere outside the countries covered by domestic mailing rates, the usual additional charge for postage and duty will have to be added, as heretofore.

One final word. If there is some Churchman or Churchwoman for whom you have not yet selected a Christmas present, telegraph us today and we'll enter a subscription in his or her name, beginning with this issue; or, if he is already a subscriber, renew his subscription for one year. In either case, if you wish, we shall send an attractive card announcing that this subscription is your Christmas gift. And we are sure that it will be an appreciated one, for we have many unusually interesting features up our editorial sleeve for 1932.

**T**HE Nobel Peace Prize has again come to this country, the 1931 award being shared by our distinguished fellow-Churchman, Dr. Nicholas Murray Butler, and Miss Jane Addams, whose constructive work at Hull House in Chicago has made her one of America's most beloved and esteemed women. The double award is said to be one of the most popular ever made, and certainly it seems a highly appropriate one. Dr. Butler's work on behalf of world peace has been carried on in a multitude of ways, in season and out of season, for a quarter of a century. He it was who persuaded Andrew Carnegie to establish the great

Still  
Alive

The  
Nobel Prize



peace foundation bearing his name, and he was largely instrumental in securing a nation-wide wave of approval of the idea that resulted in the Kellogg Peace Pact. So, too, Miss Addams has rendered long and notable service to the cause of peace, despite frequent public opposition and misunderstanding.

Our congratulations, with those of the entire world, are freely extended to these two great Americans. We are proud to call them our countrymen, and one of them our fellow-Churchman; but we are even more proud of them because their love for humanity and for the divine cause of "peace on earth" transcends the bounds of nation, race, or Creed and embraces all of mankind. That, we think, is the truest expression of that well-worn but apt expression, the Christmas spirit.

TO ALL OF THE LIVING CHURCH FAMILY, far and near, we extend our Christmas greetings, with a prayer that each of you at his own Christ-mass, whether in great Cathedral, humble small town church, country cross-roads mission, or sick room blessed by suffering bravely endured, may find anew the Babe of Bethlehem, and have a new experience of our Lord's nearness and dearness, not only in the Blessed Sacrament of the Altar but also in His angels and saints, and in everyone we meet in our everyday activities.

Merry  
Christmas

### Answers to Correspondents

A. L. R.—The date on which Christmas was to be observed was not definitely fixed until about the fifth century. Before that time various dates were observed, including December 25th, January 6th, March 25th, and May 20th. Indeed the early Christians probably did not observe Christmas as a formal festival, and as late as 245 Origen opposed its celebration. The first certain mention of December 25th is in the Calendar of Philocalus, about 354. By 400 this date was generally fixed throughout Christendom, largely through the influence of Chrysostom, and was included by imperial decree as one of the three feasts on which theaters must be closed.

### Acknowledgments

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

EPISCOPAL CITY MISSION OF MILWAUKEE

C. M. G. (for Christmas dinners) .....\$ 5.00

### Lighting Candles

FOR MOST OF US the Feast of the Nativity is intimately associated with candles. The Christmas tree with its sparkling points of light; the Christmas altar glowing in soft radiance; perhaps, for some of us, the household candles which flickered in the gray dawn of the great day, as childish fingers fumbled with reluctant buttons in eager haste to discover the gifts of Santa Claus—all these are memories indelible.

At Christmas, always candles! And what else is Christ-mastide but the season of candle-lighting? Just because the world is dark about us and the numbing cold clings close, we light our little candle for guidance and for cheer.

The Incarnation itself was the lighting of a Candle—in the darkness of a stable, on a mid-winter night; and from its glow heart after heart has taken fire, the flame has traveled down the pathway of the centuries, and has girdled the earth with its soft radiance of promise and of peace. . . .

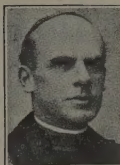
To you who are candles of the Lord, and our representatives near and far—you who are called to be lights of the world, and are sent forth that other lives may take fire from your shining faith and your pitying love—to you we send our Christmas message of cheer and sympathetic understanding.

It is sometimes lonely out there, and the shadows lie deep about you; your candle must spend itself in fulfilling its mission, but only so can the flame spread from heart to heart, until the light from the Bethlehem stable encircles the world.

So the Church of Christ continues to light human candles, and sets them in the dark places, that in the light of their shining others also may find the light.

May Christmas joy and peace be yours!

—RT. REV. H. L. BURLISON, in the *Spirit of Missions*.



## The Living Church Pulpit

A Sermonette for the  
Fourth Sunday in Advent

### Christmas Gifts

BY THE RT. REV. GEORGE CRAIG STEWART, D.D.  
BISHOP OF CHICAGO

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" —ST. MATTHEW 7:11.

WE ARE all expectancy. Christmas is coming this week, and Christmas means—Christmas presents. The shops are crowded. There are "secrets kept for love untold"; mysterious packages are smuggled into hiding places.

FIRST: We have never forgotten our Christmas mornings of childhood, and we never shall—for this is a children's feast, and we are incurable children. And so we shall all give gifts and get gifts and be happy over both the giving and the receiving. But they must be good gifts.

What is a good gift? (1) Well first of all it is something a person really wants. A boy doesn't want the prose of shoes and stockings—he wants the poetry of skates and sleds and foot-balls; a girl doesn't want a dictionary or a Bible, but something colorful, pretty—preferably something to wear.

(2) A good gift for children is personal, something one can have for one's very own. Fancy the feelings of a child who is urged to be merry over a new radio or a new rug.

(3) A good gift costs the giver something for love's sake—some thought, some trouble, some money too. No one can be very excited over a gift that isn't wrapped round and round with sacrificial love. The biggest gift I ever received at Christmas was a book that belonged to my mother. It was her own scrap-book and it had in it the poems she loved and the leaves of flowers she had enjoyed. It was redolent of her whom I had never known, and I have cherished it all my life.

SECOND: Now if all this be true of our gifts to our children—good gifts mind you—then "how much more shall your Heavenly Father!" Oh, as far as the east is from the west, as much more as heaven is high above the earth—and all of a sudden I look on Christmas morning and there is the Father's unspeakably precious gift—JESUS!

(1) Let us see. Did we want Him? All the centuries long the Father seeking to tell us of Himself, water rising from the springs, sun shining at eventide, flowers full of odors, dews, and rains, and sweet smelling soil, birds and songs, and friends and families, wooing and mating, joy in action and quiet happiness in fireside reflection—these and a thousand other good gifts and yet man not satisfied, restless.

(2) And that gift was and is a personal gift. Not only the world in general wanted Him but I want Him, you want Him, and He is yours and He is mine, individually. When I go to my Communion to receive, it is indeed a social meal—and yet there is a real sense in which the secret understanding between the Christ of Christmas Day and myself is not shared with anyone else.

(3) And what that gift cost God, you may read for yourself in St. Paul's letter to the Philippians, I know no better statement of it: "Jesus, who being in the form of God thought it not robbery to be equal with God but made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of man, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."

"God so loved the world"—in that word so is packed the eternal mystery of the Incarnatus which brings us to our knees in the Eucharist, "that He gave His only begotten Son" to "be born as at this time for us, who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary, His mother, and that without spot of sin to make us clean from all sin."

THIRD: "Therefore," the Preface goes on, "with angels and archangels and with all the company of Heaven, we laud and magnify Thy glorious name." Exactly! When a proper child receives a Christmas gift that he wanted and that was personal and loving, he naturally says "Thank you."

And the way to give thanks for the gift of Jesus Christ is one way. He is one gift that we keep only by giving away.



# Christmas, the Miracle\*

By the Rt. Rev. Charles Henry Brent, D.D.

Late Bishop of Western New York

THE fertilizing river, Christmas, the greatest miracle in a world of miracles, flows caroling through the vineyards of the human race with strong, unhurrying tide. In itself it is so simple, the anniversary of a Baby's birth. Its influence is so amazing, the conversion of a selfish world to unselfishness. It glides with magic power. With its benediction it caresses the banks of time. Cities of joy are enriched at its touch as it goes singing on its way; barren wastes are fructified; hardened hearts are softened. So full of loving motive is it that it would fain convert the tolling valleys of men into the smiling uplands of the Kingdom of God.

The first characteristic of Christmas is its winsome beauty. Its introduction to earth was with a mother's lullaby, an angelic chorus with pastoral homage and kindly gifts. As it began, so it continued its course—in royal beauty.

It awoke the hand of art so that the galleries of the world have as their choicest treasure Madonna and Child. It charmed to life the poet's gift of song. Milton's Ode to the Nativity stands as the chief jewel in a corona of simple carols and noble Christmas verse of and to Jesus Christ. His divine majesty does not obscure His human dearness and nearness:

"Sleep, little Baby, I love Thee.  
Sleep, little King, I am bending above Thee.  
How should I know what to sing  
Here in my arms as I swing Thee to sleep?  
Hushaby low,  
Rockaby so,  
Kings may have wonderful jewels to bring,  
Mother has only a kiss for her King!  
Why should my singing so make me to weep?  
Only I know that I love Thee, I love Thee,  
Love Thee, my Little One, sleep."

Around the manger-bed the theologies, the philosophies, the ethical speculations of the ages linger and circle, and out of the mystic Thing, which is God's Son, they weave their fabrics of thought. Faith, hope, and love hover above the Babe. In Him they find drink to quench their thirst for God, vision to satisfy their yearning for the best, the heart's desire that catches us away from self up into the glad heights of service to Him.

This is the creative wealth with which the Christmas river

\* Five years ago the Buffalo *Courier-Express* asked Bishop Brent to write a Christmas editorial. This beautiful message, so characteristic of the great Churchman who wrote it, was the happy result. So far as we know it has never been published other than locally, and we take great pleasure in reprinting it here where many of Bishop Brent's fellow-Churchmen may enjoy it.—EDITH, L. C.

## "God's Gift to Every Home"

A Christmas Message from the Presiding Bishop

ONE anniversary and only one belongs to all the world. Holidays there are which engage the nations in the celebration of their heroes, their victories, and emancipations. These are of human origin and limited in bounds. But one event in history transcended them. Once only in the year the whole earth echoes with "tidings of great joy which shall be to all people." ¶ Ever since the Virgin Mother knocked at the doors of Bethlehem and laid her Baby in the manger bed Christmas has been God's gift to every home, the possession equally of all mankind. The Day comes this year to a confused world which will receive with fresh realization of its meaning the greeting of a Merry Christmas and the promise of a Glad New Year. The yearning for happiness and peace baffled in its quest finds satisfaction now in God alone. The human soul once touched by His Spirit looks beyond the unreal pleasures that leave only empty hands and hungry hearts. ¶ Christmas will bring within the reach of men and women everywhere blessings which no change of time or circumstance can take away. It kindles flames of faith and aspiration. It lifts the eyes of men to the vision of a Living Christ, new-born as at this time. It lifts the mind to the knowledge of God's love. It lifts the heart to find communion with Him who sought entrance into human life at Bethlehem.

[Signed] JAMES DEWOLF PERRY,  
Presiding Bishop.

runs as it goes lifting through the ages, in full tide, offering of its riches to all who will to receive. How fitting that the joy spot of the year should be a little child! What other religion of the world has dared to make the birth of a babe a chief festival in its calendar? Only an immortal Babe could create an immortal anniversary. Though He grew to taste the joys and sorrows of manhood, He is today still the Babe, for into and through His maturity He ever preserved, unsoiled and unspoiled, the beauty and power of His infancy and childhood. He came, bearing in Himself God's best, God's very best, God's self, God's very self. For why? That by His self-gift He might demonstrate the love which because of our limitations of intellect we cannot understand.

So Christmas is gift day. Was there ever such an orgy of giving as now marks the perennially recurring feast? We shall not belittle the spirit of giving even if it is not all perfect. It is impossible to kill Christmas.

Its Author was killed that Christmas might live. For one day in the year at any rate we cannot but think of others and show our thought by action. Christmas compels us. We cannot escape the fertilizing power of the insistent Christmas river. It performs its miracle annually on a self-seeking world and for the moment man lives on a high plane of unselfishness. One laments for the children who know no Christmas. The sob comes to my throat as I think of a single "empty stocking." It is the Child who set the Christmas river flowing, so that Christmas can be only for children in fact or children in heart and mind. One laments for those who have never learned to give from the compulsion of love or who give only to those who have.

A wee girl had a sick brother—sick unto death. The word went forth that "only a miracle could save him." Little sister pondered over the saying. Her duty became clear. Gathering together her precious pennies she laid them on the counter of a nearby store and said she wished to buy a miracle. "A what, my child?" said the clerk. "A miracle, I must have a miracle. I have a sick brother and they say only a miracle can save him." A big man, standing by, said to her: "Little one, I am a miracle. Take me to your brother." Hand in hand they went to the sick bed. The big man was a wise and skilled physician who became the miracle that saved her brother's life.

For us, if we only knew it, Christmas is the great World Miracle that can alone save our lives from ourselves, nationally not less than individually. It gives us the Christ. It weans us from selfish calculations, politically, industrially, and personally. It emancipates us from fear. When every day is Christmas Day, so far as mutuality of giving goes, the world will not be far from the Kingdom of God.



# The Shepherds of Palestine

By the Rev. Clarence Stuart McClellan, Jr.

Rector of Calvary Church, Fletcher, N. C.

[EDITOR'S NOTE—We published just before Christmas of 1928 and 1929 the Rev. Mr. McClellan's stories of his journeys across Palestine and his visit in Bethlehem. These articles were widely read and received most favorable comment. We now take pleasure in printing his account of the Shepherds of Palestine, most fittingly, in our Christmas number.]

ONE of the most interesting features of traveling through Palestine is seeing the survival of so many of those ancient customs and habits of life that have come down to us through the centuries from the days of Abraham, Isaac, and Jacob. Along with the ubiquitous Ford one sees camel and donkey trains; the ass and the ox yoked to the crooked, oaken, one-handed plow treading close to the modern tractor; the sickle used along with the mechanical reaper; and, above a field, where reapers are still reaping as they were wont to reap thousands of years ago, the airplane flying from Egypt across the land to Baghdad. There is no more "the Unchanging East." You see transformations on all sides. I noted, as I roamed about Palestine, the good roads under construction and already made, progressive villages being built, and modern farms cultivated along scientific lines. I saw "filling stations" and automobile signs with the warnings about "the speed limit." Palestine is changing, changing rapidly.

BUT with all the changes in Palestine today the shepherd life remains practically the same as it was a thousand years ago. And it is not very likely to undergo any swift alteration. As I talked with the shepherds and visited them during my sojourn in the Holy Land, I could easily in my imagination picture to myself that I was back in the days of the Patriarchs or among the shepherds of Bethlehem on that first Christmas. If one really wishes to get into the "atmosphere" of the Bible, he can do no better than to go among the shepherds, study their customs, their homes, their sheepfolds, their day's and night's work, and their superstitions and the charms that are theirs.

It was my privilege, while rambling across Palestine from Dan to Beersheba, to see many shepherds and their flocks and to be able to make a "close up" study of them. This study combined with what I had previously heard, read, and studied from those who have made observations of the shepherd life in the Holy Land has given me an insight into this particular phase of life in Palestine. I shall briefly endeavor to pass on to you what I saw and learned concerning it as it exists today.

The shepherd dressed in all his regiments, as he stands before you, presents an interesting figure. He has on a warm outer garment made of camels hair or wool and this he calls his *aba*. It is strapped about his body by a leathern girdle, and near his shoulders you will notice two little straps which make place for his rod and staff. Not only does the *aba* pro-

tect the shepherd from the cold at night, but also it shields him against the rain and even the sun. When a shepherd buys an *aba*, he looks carefully to see the quality of the cloth by pouring water into one side of it. If the water has not diminished after holding the *aba* up for ten minutes, the coat is a good one and he will consider buying it. The *aba* is the shepherd's bed, and just like Abraham, Isaac, and Jacob of old, today in Palestine the shepherd, *a la Jacob* at Bethel, wraps himself in it and, with a stone for a pillow, prepares to pass the night on the hills. You will recall what Moses commanded, "If thou at all take thy neighbor's raiment to

pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin, wherein shall he sleep?" (Exodus 22:26, 27.) The *aba*, then, is a very important part of the dress of every shepherd in Palestine. It is almost sacred to him. As a bed the *aba* gives us an interesting fact in connection with Jesus' words, "Take up thy bed and walk." You can understand readily that the bed to which Jesus refers is none other than the shepherd's *aba*, a blanket coat that can be easily rolled up, tucked under one's arm, and carried along.

Of course, the *kaffiyeh* is always a part of the shepherd's dress. This is his head-gear. It is sometimes of silk but more often of cotton folded across the corners into a triangle and made secure about the head by a thick black cord, *aakaal*, of goats hair and two inches in diameter. This *kaffiyeh* is a protection against the sun's rays and is one of the most picturesque parts of the shepherd's dress.

You see, as you travel across Palestine, these shepherd's *kaffiyehs* in red or yellow and even chocolate colors besides the more prevalent white; and these colors combined with the green of the fields, the blue of the Syrian skies, the brown of the rocks, and the brilliant red of the wild flowers add much to the attractiveness of the Holy Land's landscape.

THE shepherd carries a small bag, *jurab*, wherein is his lunch and horns filled with olive oil (*shemen*) and cedar of tar; knives, needles, cups (*tassies*). This *jurab* is a kind of "whatnot"—a boy's pockets—everything in it under the sun. Indeed, the Arab has an expression, "like a *jurab*," meaning everything one wants. Some time ago a Syrian newspaper in Boston, Mass., was called *Jurab el Kurd*, the grip of the Kurdish shepherd, and contained "all the news fit to print." I handled many of these *jurabs*. They are made of small kid-skin removed from the carcass without splitting it open. The leather of the hind legs is slit and braided and then knotted together at the ends so as to form a long loop by which to carry it. It was in the *jurab* that David carried the pebbles which made so marked an impression on the brain of Goliath. No shepherd would be seen without his *jurab*. It is as necessary a part of his personal equipment as is the vanity case of a modern flapper.

The shepherd does not wear shoes but sandals, which he



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A SHEPHERD OF PALESTINE



calls *naal*, primitive looking, to be sure, and along with these he puts on leather leggings and then adds long leather boots, too, and these have sharp steel heels well fitted to crush the head of a serpent or to knock down a wolf, or to spur on a horse, when the shepherd goes ahorse.

He carries a sling made of cutting tufts of long wool from the back of sheep with the ends braided into cords. With this sling he wards off the attacks of beasts. Such a sling did David use to hurl the pebble against Goliath. Indeed, just as David was an expert slinger, so are the shepherds of Palestine now. You doubtless recall that among the Benjaminites there were even in ancient days many shepherds who were most efficient in the use of the sling. "Everyone could sling stones at an hair breadth and not miss" (Judges 20:16). King Uzziah was wise. He prepared for his armies "stones for slinging" and those armies had many shepherds in their ranks; shepherds, who did notable service.

The rod and staff, so familiar in the Twenty-third Psalm, are also parts of the necessary equipment of every shepherd. The rod they call *dabbous* or *da-bassia*. It is a stout stick of oak and small enough to be handled easily. At the end is a large ball put on the end of the rod and covered with nails or pieces of iron—a formidable weapon. We need not wonder, then, that the Roman soldiers suffered much at the hands of Zenobia's armies carrying such a *dabbous*. Sometimes we find the rod made of one piece of wood. Then it is known as *nabbout*. The ball at the end and the length of the rod are one—made all out of one piece of wood. It is a heavy stick pulled out of the ground and the knob is fashioned out of the stick itself and the nails embedded into the knob.

The staff is called *ikkaaz*. It is a straight, long cane upon which the shepherd leans and by which he manages his sheep. With this *ikkaaz* the shepherd punishes his sheep when they go astray; extricates them when they are caught in the brambles; and with it makes them lie down in the green pastures or rise to continue their journey. Often one finds the shepherd sticking this staff in the ground and by putting his coat over it uses it as a shade at noonday. The picture in the Twenty-third Psalm is at once understandable after one sees the rod and the staff, what they are and how they are made and used by the shepherds of Palestine; and with this knowledge the beauty of that psalm is enhanced greatly.

The *zamoora* or *nayeh* is the shepherd's flute. And every shepherd carries his *zamoora* or *nayeh* with him. These flutes are double and made of reed. Two pipes from one foot to fifteen inches long, each punched with six holes, are bound together with wax and cord. Two smaller sections of reed about one and one-half inches long with slits cut like an organ reed are inserted in one end of the longer reeds and make the mouthpiece. You hear the simple rather doleful melody of the *zamoora* as you go among the shepherds. To them it is as inspiring as the bagpipe to the highlander of Scotland. It was upon the *zamoora* that David piped just as do the shepherds of the Holy Land now, and, doubtless, to the thinking, history-and-romance-loving shepherd the notes spilling out from the *zamoora* bring memories of that shepherd boy among the hills at Bethlehem and inspire the shepherd to carry on his time-honored occupation of keeping sheep.

The homes of the shepherds of Palestine are very simple and rather prosaic in comparison with the poetry of their daily out-of-door life. You see shepherds' houses on all sides in the rural sections of the Holy Land. For the most part they

are built of native stone and are on the sides of the hills or mountains. Their walls are from three to four feet thick, a "miniature castle," as one recent writer calls them. The ceilings are stone domes and the floors are built of pavement. You note the door. It is of sturdy wood with wrought-iron hinges and wooden lock and key, and as a kind of harmony with the house door the tiny windows are provided with wooden shutters. There is no attempt at any decoration on the outside of the house, and none on the interior, for that matter. The shepherd's home is the plainest kind of dwelling—a stone box with a dome cover, not large, and usually one story high. Doubtless

many of you have seen pictures of these shepherd houses, and the photographs even better than any printed description will give you a splendid idea of the appearance of the dwellings.

THERE is one large room within these thick walls. A *rowyeh*, somewhat like mezzanine, is built over a series of small domes supported by short pillars, and it occupies the back part of this large room. This *rowyeh* is reached by a steep and narrow stairway and is the place where the family of the shepherd lives. The tiny windows with iron bars let in the light and air and an open hearth provides for the heat. Here you will find a row of handmade dried clay bins, where wheat, barley, lentils, figs, and raisins for the winter's supply are kept, and here too are the earthen jars for oil. At the rear of this row of bins is fodder for the cattle. A recess in the room's wall is the closet for the bedding, which being very simple and rug-like is folded up during the day and tucked away in this store place and at night is brought out and rolled on the floor.

A lower level in the house of the shepherd is for the cattle, and here you see the stone mangers to which are tied plow oxen, milch cows, and, of course, the familiar camel. Under the *rowyeh* are the quarters for the flocks. This is partitioned off from the rest of the cattle by piles of thorn bushes collected for winter fuel.

One does not wonder that these homes should be so unpretentious and poorly furnished. The shepherd spends little time within his home. His life is an out-of-door life, his true home is the hillside. But the little house of stone has a big welcome for you and

nothing in the register of hospitality, such as blends with the life of the shepherd, is omitted during your visit.

LIKE the homes of the shepherds the sheepfolds of Palestine are simple, too. Portions of level ground are enclosed by a wall, *jedat*, made of rough field stones, shapeless, the waste of quarries, and laid skillfully together, the large pieces of stone outside and the smaller ones within. The *jedat* is about three feet thick at the bottom and tapers up to a foot thickness at the top. No mortar is used in shaping this *jedat* and the jagged stones are laid so as to fit closely and firmly together. There is no foundation dug for the *jedat*. It merely rests on the smooth surface of the ground. There is no door to the sheepfold, but the entrance is a narrow opening in the wall. Here the shepherd takes his station at night and guards his sheep resting within the fold. The shepherd blocks the entrance and becomes virtually the door. By him the sheep must pass in and out of the fold. "I am the door of the sheep," said Jesus, "through Me if anyone come in he shall be saved and he shall come in and go out and find pasture." So much of the picture teaching in the Bible is taken out of the shepherd life of Palestine. It is all very impressive—to get at the reality behind the



DAVID

Here is plainly shown the *jubbah*, or bag in which was carried by David the pebbles with which he slew Goliath, and which Palestinian shepherds still carry.



Scripture references. The Bible is the best Guide Book to Palestine.

With his leathern scrip filled with small loaves of bread, home grown and cured olives, and with his rod, staff, sling, and zamoorah the shepherd of Palestine, dressed in the manner I have already described, starts very early in the day with his sheep (one hundred sheep is the usual flock. Note the parable of the Lost Sheep) from the sheepfold, where the night has been spent. As he leaves the fold, the shepherd "calleteth his sheep by name and leadeth them out. And when he putteth forth his own sheep he goeth before them and the sheep follow." That statement is absolutely true in Palestine today. I noticed that the shepherd always goes before his flock, never behind it. Some hireling may walk in the rear of the sheep but never is the true shepherd there.

Should the locality be a strange one, the shepherd asks about the pastures and the still waters, so that he can direct his flock to them. When the green pastures are reached, "the shepherd takes his staff and lightly beating the first row of his flock makes them understand that they are to lie down. They obey him and their example is followed by the others until the whole flock is lying on the grass." This is the "rest period." The shepherd knows only too well that the sheep must be quiet and at ease before they are brought to the still water. One might think the pastures are for food and that the shepherd leads them hither for feeding them. Not at all. The pastures are too much trodden and not fit to serve as an eating place. It is only to lie down that the sheep are brought to the green pastures.

Before the sheep are all led to drink of the "still waters," the water must be examined by the shepherd. Should the waters be brackish or contain worms, some cedar tar (carried by the shepherd in his jurab) will remedy this and the waters made pure. Going back to his flock, after he has investigated the "still waters," the shepherd whistles, "Tirr, Tirr," that is the "water call," and the sheep then come and drink of the waters. Should a lamb be helpless, it is no uncommon sight to see the shepherd of Palestine take such a lamb in his arms, carry it to the stream, and give it drink from the water, which the shepherd pours into his own cup (tassy) for the lamb. The shepherd of Palestine is exceedingly tender, gentle, a veritable father-mother to his sheep. "And He shall feed His flock like a shepherd . . . and gently lead those that are with young."

The care of the shepherd that provides for rest and drink also manifests itself in the concern the shepherd has for the individual sheep during the journey. One sheep is very precious to the shepherd. Remember that. He is very precious. He is part of the life of the shepherd. Should just one sheep stray off, the shepherd will wander for miles to bring that one lost sheep home. This is called among the shepherds of Palestine "restor-

ing the sheep" and is one of the touching bits of history in the story of shepherd life in the Holy Land.

**T**HE shepherd is the first to face danger, to fight the enemy. The heels of his boot are often employed to crush a serpent: his staff frequently used to kill anything that threatens the safety of the flock. He goes before to make the path secure—the "path of righteousness." This must be freed from all danger spots, treacherous places, and the shepherd makes this path a pleasant and a good one for his flock to travel. And you mark how the sheep depend upon their shepherd and how they accept all he does for them with perfect trust. The relationship between the shepherd and his sheep is one of the most beautiful I have ever seen.

But here and there along the way are valleys and ravines that are deserted and filled with brackish waters. Fogs can settle down in these places and make them very, very dangerous. Then must the shepherd be on his guard. You will hear him calling, "Taa, Taa, Taa! Ho, Ho, Ho!" and this resounds through the valley. The sheep then know the shepherd is there and so they continue on. The word, *get*, the Hebrew for valley, suggests just such a ravine. It reminds one of the Valley of Hinnom at Jerusalem, where human sacrifices were offered to Moloch; or the Valley of the Salt down by the Dead Sea, a place devoid of life, or even the Valley of Zeboim (hyenas) filled with filthy beasts. The picture of the "Valley of the Shadow of Death" in the Twenty-third Psalm is very real, wonderfully real to the shepherd of Palestine. But neither the shepherd nor the sheep must pause in the valley. They go on—to the sheepfold of safety at the end of the day's journey. The valley is only an incident in their travel and it, too, is often filled with many shadows that are no more real with fear than a shadow is substantial.

The rod and the staff are, of course, necessary equipments not only for the shepherd but also for the sheep's safety. They are, indeed, a "comfort"—the rod protects against enemies and the staff serves to keep the sheep on the path or to form a shelter for the shepherd, when he has hung his aba or coat upon it.

The "table," to which reference is made in the Twenty-third Psalm, seems to be generally misunderstood by the average person who reads the Psalm. The "table" is nothing more than a shepherd's coat, his aba, spread over the ground much like we spread a tablecloth over the grass for a picnic luncheon. Then the food is placed on the coat, and the shepherd, sitting cross-legged, eats his lunch at this "table."

It often happens that during the day a sheep is wounded or bruised. Again we see how carefully the shepherd attends to his sheep. Taking the shemen (oil) or cedar tar from his jurab,



AT EVENING

As in biblical times the sheep follow their master homeward.

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the shepherd rubs with oil the wounds of the sheep or pours into the cut or bruise this oil. The cup or tassy renders double service—a drinking cup and a medicine cup. And the cup contains no meager supply of oil. It is full to overflowing—"My cup runneth over." So the shepherd is the family physician to the sheep as well as their father-mother.

At the close of the day the sheepfold is reached. Standing at the entrance to the fold, the shepherd counts his sheep. They "pass under the rod" or as the Bible puts it, they "pass again under the hands of him that telleth them." Should there be any strange animal or street dog mixed in with the flock, it is driven away—only the sheep the shepherd knows and that know him enter the fold at evening-time. To protect further the walls of the fold, you notice thorns and hedges are placed on top of the wall (jedar). Do you recall Satan's words to God concerning Job: "Hast thou not made a hedge about him and about his house and about all that he hath on every side?" The allusion is patent.

Frequently one sees the shepherd standing with his eyes strained in all directions. Thieves must not enter the fold and the shepherd in order to prevent them from doing so must guard against the robber, who scales the walls, "who will climb up some other way." So you hear the shepherd calling out, "Hoo, Ha, Ha, Ha," to let the sheep know (and the robber, too) that the shepherd is at hand. And the sling is brought into action now and then and a stone slung from it frightens away the intruder.

Above the entrance to the fold is the *irsaal*, a kind of tent erected higher than the wall of the fold and made of branches. It looks like a booth such as was common at the Feast of the Tabernacles or booths in Palestine in very ancient times. This structure used to be called "tower." Indeed, I saw some of these "towers," as I drove from Jerusalem to Bethlehem. They are not substantial but they serve their intention and offer the shepherd a vantage point from which to view his flock by night. Perhaps it was in such an *irsaal* the shepherds of Bethlehem were stationed that night, when the Christmas message was given them. All through the night the shepherd watches his flock and, when morning comes, again he is ready to lead the sheep on into new green pastures and to other folds. Each day brings its green pastures, its still waters, the restoring of the sheep, the valley of the shadow, the spreading of the table, the healing of the wounded sheep from the cup that is running over. This is the program of the shepherd's day.

**T**HE shepherds of Palestine are very superstitious. They are particular as to when they shear their sheep. The favorite time is the first appearance of the crescent moon. From then until the moon is full, sheep shearing goes on. As soon as the moon begins to wane the shearing stops, for it is considered bad luck to shear sheep then.

When a wolf is killed, it is immediately stripped of its flesh and the bones, especially the jaw bones, are used for charms, protections against the wolves and other enemies. Such charms are to be seen hung around the farmer's or shepherd's neck or even around the neck of the camel, horse, or cow. And the farmers to whom the shepherds have given these charms return the courtesies by remembering the shepherds at seed-time. Then you will see a farmer throwing a handful of seed toward the corner of the field, his field, for good luck to his shepherd friend. When these seeds grow into plants, they become food for the sheep and such a growth is called "the shepherd's beard."

The marking of sheep is usually done by a red dye burned on the body of the sheep with a hot iron or a cut at the end of the sheep's ear. The process is much like the branding of cattle in Texas, in the ranch country.

Between March and April comes the shearing time. Then friends of the shepherds are summoned and one by one the sheep are brought to the fold and each sheep is laid on the ground. The shepherd bends over the sheep and, as he clips off the long wool, the shepherd's knee is on the sheep's body. The sheep meanwhile is very quiet, "He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so He openeth not His mouth."

After the sheep are shorn, they are taken to water and given a good washing. Note the Song of Solomon 4:2, "Like a flock of sheep that are shorn, which came up from the washing." When the shearing and the washing are over, then comes the supper to which all those who have helped the shepherd in the shear-

ing and in the washing of the sheep are invited. It is a thanksgiving dinner and merriment and singing predominate the festivities. It reminds one of the parties attending the corn husking in the early days of New England.

There exist among the shepherds of Palestine certain covenants. Four of these covenants are prominent in every detailed study of the shepherd life of Palestine. They are the covenants of drinking, salt, serpents, and blood. All of them are very ancient. All of them are intensely interesting.

Two shepherds drinking together coffee or water or the more common wine enter into a covenant of lasting friendship. This is the covenant of drinking.

Eating together food seasoned with salt (a necessary preservative for much of the food in Palestine) two shepherds agree, as they eat the food or some salt itself, to make their friendship an enduring one as long as life lasts. This is the covenant of the salt.

Even with serpents the shepherds enter upon an agreement. The shepherd having drunk the poison of snakes obtains from such an act a power or charm over all snakes, so that none of them will injure either him or his flock. This is the covenant of the serpents.

The covenant of the blood is the most sacred and binding of all the covenants. The animal is cut and the blood (the symbol of life) is used to cement friendship and to unite the covenant-making parties in one body. Indeed, the expression "to make a covenant" (*Barath Berith*) conveys the idea of "cutting." Sheiks even today dip their hands in the blood of the slain animal and make a covenant of blood by swearing in the Name of the Most High that "Your enemies shall always be my enemies and Your friends, my friends." And that statement followed by "God witness between us" binds the covenant of the blood. It would be interesting to go more into the details of the subject of covenants, especially this blood covenant, for there are so many references to it in the Bible. Note in passing, Hebrews 13:20. It is, to be sure, a fascinating subject and attracts by its historical value back of so many of the Scripture pictures. But "covenant" is a big topic in itself and we can only here make a slight allusion to it, as it touches the shepherd life of Palestine.

**W**HILE visiting in Jerusalem during my recent stay in the Holy Land, I made a journey out to Ain Farah. It is one of the most picturesque places in all Palestine. You go to the northeast from Jerusalem to reach this spot and pass, as you travel on, Anata, the ancient Anathoth of Jeremiah. A tiny stream between the walls of rock and bordered by green marks the scene, where many claim David placed the scene of the Twenty-third Psalm. Be that as it may, the place meets all the requirements for the setting of the wonderful and matchless Shepherd's Psalm and we can imagine no more beautiful locality for the inspiration of this beloved song than Ain Farah.

I did not omit seeing Beit Sahur or "shepherds' town." It is near Bethlehem, not far from the famous "field of the shepherds," and is the reputed village from which came the shepherds who were "watching their flock by night," when the angel of the Lord appeared to them that first Christmas night. I wandered about the "shepherds' field." It is today surrounded by a stone wall and is filled with olive trees. You can see it plainly from Bethlehem any clear day as you look over the landscape toward the Jordan Valley and the Dead Sea. The Grotto of the Shepherds marks the very spot where the angel's song was sung, and I went down the twenty-one steps into this grotto and saw there the paintings, the remains of a medieval mosaic floor, and some shafts of columns. About this chapel are the ruins of a crusader church or the Gloria in Excelsis. In the days of Paula, the pupil of St. Jerome, there was shown here the Tower of Edar or the Tower of the Flocks, and in the seventh century there was here a fine church, said to contain the tombs of the shepherds of Bethlehem.

After having been with the shepherds of Palestine and having seen their life and observed their customs, one cannot help seeing and understanding new beauties in the Twenty-third Psalm. The whole song is lighted up. It is made vital. The references to the shepherds and the sheep, so common in the Bible story, as never before live; and as for the Christmas story, it, too, takes on a new meaning after one has stood in Bethlehem and in the "field of the shepherds" and visited Beit Sahur, the shepherds' own village.



# The Gargoyle and the Sacristan

By Ethel D. W. Collins

**ONCE** upon a time in a very old street, of a very old town, in a very old country, far away over the seas, two travelers stood talking together. One said it was curious that there were only three gargoyles on the village church tower, instead of four. The other one said time was pressing and he designed eating supper some twenty kilometers away from where they stood. This remark was topped off by a tapping of the metal end of his Alpine stick against the cobbles of the street, with an air of finality; like a sort of period in punctuation. Then, he was off.

But the other traveler said he would eat his hat, or some such foolishness, if he did not find out all about the missing gargoyle by Martinmas. To make a long story longer, he spent hours and days at the heels of the villagers, questioning them with indifferent success. Was it not fringing upon the impious, they reasoned, asking questions about a matter that was already as settled as the law of gravitation (though they did not call it that)?

But when the inquisitive traveler had almost given up his quest, he encountered an old, old man with but one tooth and two hairs to bless himself with. He could answer the question because he had it from his grandmother who had it from hers, and so on. And this is it:

Long, long ago when an order of holy women lived next door to the church, there happened a rainy Saints' Day Eve. The Sister Sacristan was walking slowly about the church setting things to rights for the morrow day. Standing still, she surveyed the dim chancel from the rare carpet on the altar stairs to the ever-blooming flowers of flame above it. When her gaze fell upon the hangings her old hands had cunningly wrought through the years, gold and silver and gem on rich oriental silks, her heart swelled within her. Was this pride, wicked pride, that she had fled in the world only to find here within these peaceful walls? The Sister Sacristan was too intent upon her own thoughts to hear the rain falling without.

Quite suddenly there came a heavy downpour accompanied by a sound of impish laughter, and a gargoyle fairly blew in one of the high windows of the church on a gust of wind.

"Where did you come from?" asked the Sister, and began to ply her dustcloth ceaselessly over the already spotless surfaces of the finials on the lectern desk.

"From the tower," he answered, seating himself, without so much as a by your leave, on the edge of the window sill with a thump; crossing his short, grotesque legs.

"I didn't know gargoyles had legs. How ever did you get down from the tower?" she asked with concern, though her thoughts dwelt truly more upon the way the water dripped from his peaky ears, sharp beak of a nose, and pointed feet, and how it was collecting on the flagstones beneath his perch! There was already about a pail-full.

"How do you suppose I came down? Slid down the rain spouting, of course," he shouted impudently above the noise of the storm outside.

"Look, look, the water on the clean flagstones!" the Sister cried desperately, unable to contain herself longer.

Though the Sister had always thought gargoyles' legs were made of stone, she saw the offended little creature hastily rise and pop himself, sooner than it takes to tell it, right over to His Honor the Mayor's pew with the crimson cushions. Perching himself upon the back he began scratching off the polish with his sharp little claws and making faces and signs of an outrageous nature.

"Now, it's my turn to ask ques-

tions. Woman, regard the lepers and the beggars—Christ's poor—that choke the streets hereabouts. Why do you spend your days and the church's treasure upon such gewgaws as that and that?" he cried, pointing with his sharp finger to the reredos and altar frontal besprent with blossoms and friendly beasts among the foliage thereof, on which she had toiled full lovingly and patiently the best part of her long life.

The Sister Sacristan feared the havoc the spiteful little creature might wreak upon the holy place if she raised her voice for help, or left him there alone. She was like a mother forced to stand by, powerless to prevent an attack upon her children.

**T**HE old clock in the back of the church had already struck the monastic bed time—9 o'clock. Curiously no one came to look for her. . . .

Perhaps she *was* eaten with pride but this was not the time to think of that. A Christian must be not only a soldier, but a missionary too.

"Sir Gargoyle," she said, "when our Lord was on earth He had no place to lay His head. Once, when no one had made Him welcome, nor given Him water to wash His weary, dusty feet, there came a woman and washed His feet with her tears and dried them with her hair, and broke over Him sweet and costly ointment. Many murmured that the ointment's cost should be given to the poor, but He said . . ."

"What is that light for?" the gargoyle interrupted, his eyes shining, having paid scant heed to what the little old lady had been saying.

"Do you mean the Sacred Flame? That is the sign of the Presence of God in His House, now and always," she tried to answer calmly.

"Doesn't it ever go out?"

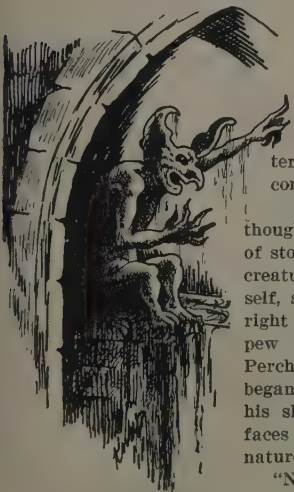
"No."

"I'm going to blow it out!" exclaimed the gargoyle, and started to climb down from his perch on the back of the Lord Mayor's pew.

The nun was of small stature and weak with the frailty of age. So she could but fall in her tracks to her old knees and pray fervently, as though frozen to the spot, her wimple nigh to choking her the while.

But as the ugly little beast started up the nave toward the chancel, the Blessed Mother looked into the little Sacristan's eyes and smiled reassuringly, and drew her azure mantle about the Holy Child who began to clap His rosy hands. The passion flowers, on the altar frontal, her own stitchery, were swaying as though bowing to her. The very young angels above the portals began to sing the *Gloria in Excelsis* in a clear treble, while the cherubim and seraphim on the choir stalls gently touched their cithern strings. Saints and kings, prophets and martyrs began to stir in their high niches, creating a slight dust in the foggy air. Like the stops of a great organ, pulled out, one by one, their voices swelled the harmony until the ancient building rocked upon its foundation crypt with melodic joy.

But the old, old man with but one tooth and two hairs to bless himself with said that the gargoyle was never seen again in those parts.





## A Page of Christmas Verse

### The Bethlehem Way

**B** SEEK the Bethlehem way, anon,  
This wondrous Christmas morn,  
For in that old Judæan town  
The little Christ is born.

Last night the stars were shining bright;  
One star outshone them all,  
And on the air of star-lit night,  
Did angel accents fall.

Go meet the adoring shepherds there;  
The mystic Wise Men, too;  
And kneel before the manger rare,  
Beneath Judæa's blue.

Behold, a radiant light doth shine  
About the humble stall;  
A halo crowns the Child divine,  
And peace enfolds us all.

The sages royal their gifts bestow  
In token of their love:  
The shepherds' hearts are all aglow  
With rapture from above.

On down the ages shines the light  
Upon the sons of men,  
And on each holy Christmas night,  
The Christ Child comes again.

How each glad advent of the feast  
Bids worldly tumult cease;  
God speed the dawn, from out the East,  
Of lasting, world-wide peace.

O peaceful Christ, from strife release;  
Give us Thy peace today—  
The Christmas peace, Thy Christly peace,  
To fill our hearts away!

REV. VAN RENSSLAER GIBSON.

[EDITOR'S NOTE: This may be sung to *Materna*, or to the delightful tune recently composed for it by Robert Huntington Terry].



### The Inn-keeper's Wife

**T** HIS story came to me out of the  
night,  
Or the stars may have let it fall—  
How the inn-keeper's wife, by lantern  
light,  
Was bending over the stall  
Of a ewe that was sore beset  
"Poor beast, we shall win the fight  
yet."

She, rising to rest her poor, weary back,  
Looked into the eyes of someone—  
A woman, who followed pain's weary  
track,  
And her strength was almost gone—  
That long hard track all mothers take,  
The cost as naught, for a babe's dear sake.

"Poor dear, was there, then, no room in the inn?  
This shed is clean and warm, though bare.  
Lie thee down and rest. Ere the day begin  
There'll be two new lambs for me to care!"  
All night she worked about those two,  
The Nazareth maid and the patient ewe.

In the still, calm night, in a world asleep,  
While stars and angels drew near the earth,  
A Virgin Mother, and a mother sheep  
Knew the joy that comes at a wee babe's birth.  
And still the inn-keeper's wife worked on  
O'er the new-born lamb and a Virgin's Son.

Tired at length, but with heart aglow,  
She stood by the cradle of Mary's Son,  
Glad that another woman should know  
The joy that never might be her own.  
She smiled at the Babe in His manger-bed  
And saw that a light shone round His head.

Mary spoke low, "Though thou kiss the rod,  
"Two babes hast thou cradled, in love, this night—  
A wee dumb beast, and the Lamb of God,  
And a mother art thou in the Father's sight.  
Only thy mother-heart took heed  
Of a Mother-maid in her hour of need."

SARAH PALMER COLMORE.

### Saviour Son

**B** ETHELEHEM Babe, how small you seem!  
Shall the years defeat your dream?

Infant Christ, how low you lie!  
Can our earth obscure your sky?

Saviour Son, how sweet you sleep!  
Has the cross no watch to keep?

LILLA VASS SHEPHERD.

### Looking into the Manger

**J** ESUS, Thou wast very small,  
Small as a child could be;  
Yet Thou didst become a Man  
Who could die for all Humanity.

Jesus, Thou art very small,  
So very small in me;  
Yet, O Babe divine, make me  
A man who will suffer much for Thee.

GREGORY MABRY.





## Episodes of the Nativity

By Jay G. Sigmund

### The Shepherds Hear the Angel

**T**HERE was a chill upon the air;  
 Red fagot embers died to gray:  
 The shepherds sunk to slumber there,  
 After a weary day.

What dreams were theirs no scribes record—  
 Little they knew what giant roles  
 In the pulsing drama of their Lord,  
 Would claim their simple souls.

A restlessness crept over one—  
 He stirred and mumbled in his sleep  
 And then a strange light like the sun  
 Awoke the drowsing sheep.

Terror within each shepherd's brain  
 Was soon assuaged; the angel said:  
 "Go; go across that sterile plain  
 And seek His manger-bed!"

### The Innkeeper

**M**ANY a guest was there and more,  
 Weary and wanting supper-bread,  
 Stopped to beat on the bolted door  
 And ask for drink and bed.

Sodden with wine, the host inside,  
 Laughed, then counted his coins and pelf,  
 Strutting about with fleshly pride—  
 Bloated with love of self.

"What be that noise? . . . Who speaks out there?"  
 He asked the slave who brought his glass:  
 "Oh, send them to the stable where  
 We tie the ox and ass!"

### The Magi

**A**T DAWN the fat host bowed and fawned  
 Before the pompous ones who came:  
 The midnight went and new day dawned  
 Yet found the world not quite the same.

The keeper of the inn had sought  
 The richest viands for his table  
 But nothing which his money bought  
 Could lure the strangers from the stable.

The keeper's wine went flat and sour,  
 Unquaffed by gourmands from the East—  
 The new-born Jesus claimed the hour  
 In the shelter of a manger-beast.

### In the Stable

**M**ARY, weary of adoration,  
 Rested now on her cot of straw:  
 Wise men knelt at the manger cradle,  
 Awed and silenced with what they saw.

Joseph, strangely confused but happy,  
 Talked with shepherds from pasture-sod:  
 In their midst was the Infant Jesus—  
 The Hope of Millions . . . sent by God.



*Decorations by Kathryn Nicholson Wiest*



# St. Joseph Guards the Child

A Christmas Meditation

By Edna G. Robins

**D**EAR after year, as we kneel before the Christmas Crib, we try to learn some new lesson in the Christian life—to understand more clearly, to take to heart more deeply, the meaning of the Incarnation. When we think of the group surrounding the Holy Child, in the Manger, the Blessed Virgin naturally claims more of our attention than any of the other worshippers. We feel quite rightly that we cannot praise highly enough her obedience and her sweet humility. We study the simple awe and delight of the shepherds, the reverent dignity of the Wise Men; but we are in danger of losing some of the most important lessons that the Manger has to teach by overlooking the quiet figure in the background—St. Joseph, keeping guard over the Holy Child and His young mother!

St. Joseph had been given an opportunity to test his faith in God and to show his love and obedience. He had his moments of perplexity and fear and his moment of decision. He obeyed the heavenly voice and so became responsible for the safety and well-being of the Blessed Virgin. He loved the will of God and so braved the doubtful glances of his fellows. He was not a young man. He had passed middle age and bore his years with dignity. No doubt the respect of his neighbors was dear to him as an evidence that he lived in accordance with the laws of God. Yet he did not hesitate when he had to choose between obedience to God and the possible loss of human respect.

There is no sweeter story in the whole Bible than that which tells of the devoted care of St. Joseph for the Blessed Virgin. Although she was scarcely more than a child, he gave to her a respectful attention which was her due both because of her own beautiful character and because of her having been selected to be the mother of the Most High. In spite of his age he quietly took his place in the background and claimed no attention when the shepherds and the Magi came to pay homage to the little King.

When he was warned in a dream to flee from his home out of reach of Herod's power, he was again obedient and gave no thought to the hardships or dangers he might encounter. He did not worry, apparently, about how he could support the Child and His mother. He trusted that God would make clear a way for him. Neither did he suggest for a moment that they had no claim on his care and devotion. God had chosen him to guard the Holy Child. With perfect simplicity and singleness of heart, without any fussy fretfulness, he did the work God had appointed for him. Upon their return to Nazareth he was not released from his duty. In the quietness of the home, among the activities of the carpenter shop, he taught the growing Boy, until such time as He was old enough to be capable of supporting His mother. Then Joseph was no longer needed as guardian and he was released from his labors.

Like the Blessed Virgin, he showed his love for God by his trustful obedience. Like her he was rewarded plenteously even in this life; he had the companionship of Jesus.

There are many men at the present day who feel a desire to know God better, who have heard the call to find Him and



ST. JOSEPH GUARDS THE CHILD

to follow Him. They shrink from obeying this impulse because they think that they are too old. No doubt the period of youth is the natural time for enthusiasm, religious or otherwise. Yet the story of St. Joseph shows us that God can always find work for us to do for Him. If He calls us, it will be to do something for which our years and our talents fit us. If we desire Him, He will come and dwell with us in the familiar simplicity of daily life.

Perhaps we feel that because we are no longer young we haven't the strength necessary to serve our Blessed Lord. We should then remember Joseph's loving trust. He went down into Egypt—a long, hard journey—in obedience to the Lord's will. God supplied him with the courage and wisdom and strength to carry him safely through the period of exile.

**S**T. JOSEPH guarded the Child. What an opportunity we have to serve the Christ Child by guarding and

helping and teaching the children with whom we come in contact. It is the fashion nowadays to criticize our young people, to judge them harshly. The fault lies often in the selfishness, the laziness, the indifference of age. If we approach young boys and girls with love and sympathetic understanding, how eagerly and gratefully do they respond. How sweetly and gladly do they take direction when they realize that true affection and unselfish interest prompt it. Here is a most urgent call from our Lord to men of mature years to take seriously their responsibility towards the youth in their vicinity. It is not parents only who have a duty towards the children. Very often the childless man or woman has a more sympathetic approach to children and a more real influence over them. No work could be more dear to our Lord who knew the pains and sorrows and pleasures of childhood. No reward could be greater than the joy He gives to us, when we bring His children to the church and kneel with them at the altar, sharing with them in His risen Life in the Holy Communion.

This is a work which calls for more than youthful enthusiasm and zeal and strength. It demands the patience, the wisdom, the very sufferings of maturity.

As we kneel before the Manger, then—as we adore the Blessed Christ Child in the glory of the Midnight Mass, or of our early morning Eucharist—let us be glad and grateful for the message that comes to us from the saintly guardian of our Lord's infant years. Let us rejoice that age and weakness need set no limit to the service we may offer to Jesus. And as the candles glow upon the altar to welcome His mysterious Presence, may our hearts glow within us as we offer Him ourselves, our souls and bodies, to serve Him and do His will with all the joy and peace of loving, trustful obedience.

THE GLORIA IN EXCELSIS, sung or said at every celebration of the Holy Eucharist, brings heaven and earth together in matchless beauty to join in a shout of joy that Jesus is born.  
—Bishop Stewart.



# Correspondence

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## Sermonettes in Book Form

To the Editor of The Living Church:

OUR SERMONETTES being published in THE LIVING CHURCH are filling a great need, and I hope they may be published in book form under some title such as "Sermonettes for the Christian Year," and will include those for each Holy Day, both Feasts and the Great Fast.

For years I have been trying to find such a book to keep with Prayer Book and Hymnal, so that when the rare occasion comes that I am prevented by ill health from attending church, I shall have the service complete with an appropriate sermon, to the day and season. It would be a great boon to shut-ins who are loyal Churchmen.

MARGARET MEREDITH.

New York City.

To the Editor of The Living Church:

OUR INTRODUCTION of a weekly sermonette into the columns of THE LIVING CHURCH is a very welcome addition to its attractions, but I doubt very much that it will serve your stated purpose.

A first-class sermon has three underlying elements:

1. Sound ideas, soundly developed.
2. A grammatical and literary form which is correct and attractive.
3. A power of personality and delivery which will compel attention and action on the part of the hearers.

For these sermons there are no hearers: there are readers. They are not sermons but literary compositions, to be judged as such.

Whether they were or would be great sermons or not would depend upon the personality and conviction and delivery of the man who preached them, not upon their worth in the soundness of their ideas, their development, or their literary form. Great preachers must be heard, not read.

Collingswood, N. J.

(Rev.) A. Q. BAILEY.

## "On National and World Problems"

To the Editor of The Living Church:

I NEVER SAID that a man could break a law of the land or the opinion of the political majority *with impunity* [L.C., November 28th, page 116]. The parity may be severe and many whom the world names its heroes suffered severely for their disobedience. What I meant to say was that disobedience to a law which has a moral content may become a matter of conscience and therefore must be disobeyed. For, after all, what is tyranny? We prate about the tyranny of George III; the Declaration of Independence gives a long list of deeds with which poor Farmer George had little to do. I should like to ask my clerical brother this question: was the United States a free government under the Constitution from 1840 to 1860? If it was, would it have been right to submit to the Fugitive Slave Law or were those who railroaded runaways to Canada wrong?

It is to be remembered that a political majority may be more tyrannous than are absolute monarchs. I have another question to ask: have we in our several states freedom of religion or freedom of speech? Not a hundred miles from me there are Seventh Day Adventists who are in the road gang because for conscience's sake they rested and kept holy the seventh day and worked the first day in accordance with divine command. It is tyranny for any community to make the devout Jew rest on two days in the week. A religion that has to be supported by secular laws in its moral tenets is a poor religion.

I can parallel the arguments of my clerical brother by extracts from bishops and parsons from the days of Charles I through the War of the Revolution until the Civil War. As a fact men have always disobeyed laws which they hold *ultra vires* for the government to pass. Witness our Sabbatarian laws still on our statute books.

(Rev.) H. P. SCRATCHLEY.

Arden, N. C.

## "Negro Representation"

To the Editor of The Living Church:

IT IS most unfortunate that the real purpose of the Missionary District plan is made to appear as a desire for Negro bishops. It is simply a means and a way to avoid "segregation and disfranchisement" in the Church of God, by having an elective or alternative plan. The Bishops of South Carolina and Georgia are responsible for the presentation of this matter before the general Church. It was at the earnest request of the above bishops that the late Bishop Whittingham drafted the Missionary District plan. The Conference of Church Workers among Colored People simply adopted the plan proposed by Bishop Whittingham. And, why? When a disruption was threatened in the South Carolina Convention, because Bishop Howe insisted on placing the name of a colored clergyman on the list as entitled to a seat in the diocesan convention, and said he would resign his episcopate before he would "disfranchise" any priest on account of color, the level-headed men among us were convinced that the way of peace was in the employment of the Missionary District plan. If there be any one thing wherein the Negroes are united, whether they are in the North or the South it is to fight to the finish "segregation and disfranchisement." Under God, their chief reliance is the cemetery, the seminary, and time. In the meantime the Church is losing her opportunity.

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

## Hiding the Light

To the Editor of The Living Church:

RECENTLY A RECTOR MOVED to another parish. He left in a dusty corner of the basement of his church practically all the copies of THE LIVING CHURCH and *Spirit of Missions* that had come to him during his rectorship. Why did he not pass them to his congregation?

Another priest, a missionary clergyman, who may have enjoyed some of the books and periodicals sent by the Church Periodical Club, moved to another field. He sold to the junkman of his town large bundles of THE LIVING CHURCH and the *Spirit of Missions* as well as copies of Diocesan and General Convention reports. Was this clergyman also out of sympathy with the Church Periodical Club?

Did it ever occur to these two clergymen that they had parishioners who would enjoy and benefit by the hoarded literature of the Church?

Incidentally, the women of a weak parish have been sending magazines to a missionary clergyman. He had asked for certain magazines. The women mailed them each month. The clergyman moved to another district. He never notified the parish Church Periodical Club of his moving. Nor did he ever write a letter of thanks.

These and other similar instances make one wonder if some priests are indifferent to Church literature and if they take for granted the efforts of faithful folk to be thoughtful and kind. Is it possible that we have clergy who actually think that their congregations are better Church folk if they never read our valuable current literature?

(Rev.) A. L. MURRAY.

Minneapolis, Minn.

## "The Concert of Europe and International Affairs"

To the Editor of The Living Church:

WE ARE MUCH INTERESTED in the reviews of *I. Americans* by Salvador de Madariaga and *Problems of Peace* in your number of December 5th. We should like to point out, however, that *I. Americans*, like *Problems of Peace*, should have been ascribed to the Oxford University Press, New York, and also that the price of *Problems of Peace* is incorrectly given. The correct price is \$3.00.

New York.

OXFORD UNIVERSITY PRESS,

J. B. ORRICK.



# Daily Bible Studies

Edited by the Rev. Floyd W. Tomkins, D.D.

## "A Little Child"

Sunday, December 20: Fourth Sunday in Advent

READ Philippians 4:4-7.

**T**HE TIME draws near the birth of Christ." It is a time of expectation, of quiet which suggests the supernatural, of soul-hunger which awaits comfort. We are all children as the Advent season merges from warning to fulfillment, from the purple of penitence to the pure white of divine innocence. "Behold He cometh," and the power and glory of the King who comes to judgment are at once hidden and revealed in the Babe of Bethlehem. There is no contradiction, no antithesis. Judgment is here, but it is the judgment which calls to the dearest devotion, for a little Child is leading us to worship holiness, and the Christ Child in seeming helplessness draws all the world to adoration.

Hymn 55

Monday, December 21: St. Thomas the Apostle

READ Hebrews 10:35-39.

**B**UT some doubted" (St. Matthew 28:17). Thomas Didymus ("The Twin"—love and doubt mingled in contest as with most of us) was not alone in his distrust. Would that all could be, through Christ, as victorious as he when he cried "My Lord and My God!" (St. John 20:28). Doubt is not a sin save as it is wilfully nourished. We are not to cast away our confidence which hath great recompense of reward, and perchance these pre-Christmas days are given that we may "remember" how the judgment of Jesus Christ has already through the centuries drawn thousands to Himself, who have lived and died in the joy of faith. And that faith has always had the mystery of child-like innocence united with love as Bethlehem and Calvary and the Open Tomb have called to belief.

Hymn 277

Tuesday, December 22

READ II Timothy 3:14-17.

**S**T. PAUL bids St. Timothy remember his childhood. How this season in like manner recalls to us the days of childhood when we were filled not only with joy but with the love which led us to think of others. How happily we planned to surprise with our gifts those dear to us! And the spirit of childhood has not left us. Thank God there is one time in the year when we love to give! And why? Is it not that the gift of God has led us to find the delight of making others happy, the holy fruit of the Bethlehem Childhood coming to open our hearts to the world's need of cheer and hope? "It is more blessed to give than to receive" said Jesus Christ (Acts 20:35), and the glory of Heaven was in the angel-anthem as the will of God found expression: "Unto you is born this day a Saviour." If the Infinite God of love was pleased to give and the gift was Holy Infancy, then surely there is a sublime joy in all that has to do with childhood.

Hymn 368

Wednesday, December 23

READ I John 2:12-18.

**W**E LOVE the way St. John the aged addresses the disciples as "little children." So Christ, loving children, spoke the immortal words "Suffer the little children to come unto Me." And so St. Paul the aged writes to the Galatians as a spiritual Mother (Galatians 4:19). However proud we may be of our mature years we love at times to have a kind of spiritual cherishing, and reverently we may believe that the dear Lord loves thus to comfort us. "Only as little children at last shall we enter the next great life," and Isaiah gives God's message: "As one whom his mother comforteth, so will

I comfort you" (Isaiah 66:13). A child has trust and love and simplicity. He rests in the knowledge of others and he is glad in their care. The childhood of Jesus Christ must have been wonderful—too sacred to be recorded; but we can find the impulses in children today and we can recall the blessings which made our own childhood a type of the eternal and heavenly relationship.

Hymn 355

Thursday, December 24

READ Isaiah 9:6 and 11:6.

**C**HRISTMAS EVE has long been a part of the holy festival of the Incarnation, and fittingly so. We know not the hour when the angels sang, but Jerusalem slept and the guests of the crowded inn knew no disturbance.

"Softly He cometh, this King!  
No sound on the mountains afar,  
No herald save one silent star,  
No highway with triumph to ring!"

Poet and artist and musician have dreamed and the dreams are beautiful, but only the fact is recorded. Yet it is recorded with such a universal call, both in prophecy and Gospel, that we are satisfied: "Unto us a Child is born!" "Unto you is born this day a Saviour!" It is all so real and it comes with such a precious personal appeal that we just rest in the peace the angels declared. Aye, and it is as if time were no more, for every Christmas Eve is all new, all blessed.

Hymn 78

Friday, December 25: Christmas Day

READ St. Luke 2:1-14.

**H**OW dear are the greetings as we meet on this Feast of the Nativity of our Lord! They come without effort as if the heart mastered and inspired the lips. On this day we seem to be born from above with a new vision of God, a new revelation of His love, a new courage to believe and serve. We are glad, no matter how heavy the burdens, for our King has come—my King, your King! It is all so personal. And as we come, with glad though worshipful step, to the Lord's Table, truly once again the Heavens are opened, once more the angels sing, once more the story of the ages, of Heaven and earth, is told as by a present herald from the Judean hills, and we are exalted to the throne whereon the Christ Child is seated, and His voice speaks: "My Peace I give unto you!"

Hymn 74

Saturday, December 26: St. Stephen, Deacon and Martyr

READ Acts 7:55-60.

**Y**OUTH again, glorified by the Christ whom he exalted! Brave, intrepid, splendidly rash if you will, this youth started the "gospel chariot" which carried the preachers everywhere (Acts 8:4); the Holy Spirit and they laid the foundations of the Christian Church. Martyrdom, yes. But also a glorification of youth which has thrilled thousands and inspired them to go throughout the world. The Child-spirit has always been the life-blood of our faith, and it has made records which the Christ cherishes. Thank God for the young believers who, seeing by faith the Christ Child, and hearing His voice calling, have been the glory of the Church, with a holy enthusiasm claiming the Kingdom for the King and holding to the blessed banner of truth which Stephen unfurled until its folds caught and held Saul the persecutor and made him Paul the Apostle!

Hymn 117

O my Christ, who hast glorified childhood and youth, take me as a child under Thy care and bless me with Thy love. May the message of Thy holy Incarnation so inspire me that I shall worship and serve, and proclaim Thee as the King Eternal. Amen.



# Books of the Day

Rev. William H. Dunphy, Editor

**WE NEED RELIGION.** By Ernest Fremont Tittle. New York: Henry Holt and Company. 1931. \$1.50.

**T**HE AUTHOR of this book is a Methodist minister, and college guest lecturer and preacher; the chapters of the book, except the last ones, are the Wilkin Lectures of 1931 at the University of Illinois. Should the present reader endeavor to place himself in spirit back in college, and listen to Dr. Tittle, either in the mental attitude of the superior unbeliever or in that of one who wishes to find a religion for himself, he would be confused and disappointed; for the lecturer neither demolishes historic Christianity (considering that the Roman claims leave us "unimpressed"; a Protestantism is offered which is little more than a supernatural stage-setting for conventional beliefs; and that "fundamentalism" is pathetically concerned with questions which people are no longer asking) nor offers anything inspiring or impressive in its place. In a word the lecturer, though thoroughly in earnest about the world and its progress, and society and its advancement, gives us no real religion. He has not the Catholic outlook of religion; the only substitute that comes the way of a minister of religion nowadays is the promotion of morals by law, peace by state action, clean living, and inspired conduct for the sake of the other fellow, and the hearty acceptance of any words uttered by science that can be construed as not downrightly materialistic. So the great hope, which he considers is stirring millions of people in Russia, is played off against our feeble prayer, "Thy kingdom come"; we must get in line with the universe, which itself can be likened to "a great thought"; and, to sum up, the "ultimate reality is revealed in Jesus." The new religion appears to be the social ideal which is called "the kingdom of God"; this ideal created in our Lord His "character"; that alone was His concern for the world. Somehow, we cannot think that He has been "annihilated," though we may be uncertain about our own immortal nature and destiny. "Even today not even Gandhi possesses such power over the minds and hearts of men as possessed by that amazing Man who died on a cross nearly nineteen hundred years ago. How difficult to believe that Jesus is dead."

All this as a purely social program for the world is perhaps impressive and Utopian; but as religion it is a far cry from Christianity; and one sometimes wonders how, in these days, an intelligent minister of the Gospel can have overlooked historic Christianity; or having come across its complete Gospel and basis of structure, can have conceived the hope of attaining its topmost pinnacles of accomplishment while evading the faith and fact of its concern with the Incarnate God and His Church.

P. R. F.

**OUR FATHER.** By A. A. DAVID, Bishop of Liverpool. Milwaukee: Morehouse Publishing Co. \$1.25.

**T**HIS WORLD is full of wistful people, believing in God in Christ after a fashion, and longing to believe more; there are others who cannot believe at all, unmoved, as they are, in the face of drifting events. To all, this new book of the Bishop of Liverpool will certainly prove helpful.

Defending or explaining the title *Our Father*, the author suggests an idea, original, so far as the reviewer knows:

"I am aware that some find it difficult to bring into their thought of God the symbol used in the title of this book. I believe, however, that the difficulty is due to modern analysis of the insufficiency and misuse of human fatherhood."

This is an unexpected and distressing sidelight on the vexed Marriage question, acute in America as well as in England, wherein the honorable word "Father" is evidently in process of decay, and smirched as a symbol of the Father-

hood of God. Especially disturbing, as the author points out, in that the gracious word was frequently on the lips of our dear Lord. Of course Motherhood goes with the neglected Mother of God, and the children, when not prevented from coming, are—well, just kittens, "living their own lives." Indeed, the whole Christian family is being displaced as the ordained unit of the Christian community.

He does not avoid the new developments of science: "May it be that we are called by this new revelation (for such it truly is) to a new response to the old." His arguments are quite to the point, and simple, reasonable, and withal readable. The Bishop knows his subject as a student, and from experience.

The idea of God as our loving Father, the main theme of the study, is treated with reverential sympathy: "When Jesus bade us call God our Father, He conveyed all that a symbol could convey of His nearness and His accessibility." The need of all the items of our personal religious life are firmly stressed and embodied in the necessity for public worship with a significant ceremonial. He exclaims, almost passionately: "The world is sick for the lack of Adoration." We may thank the Bishop of Liverpool for putting his finger without compromise upon a deficiency in our average Worship.

Preparation for private prayer, a necessity often obscured, is here clearly pointed out: "What is needful is that we allow ourselves time for some such silent contemplation, before we do what we are so often inclined to do at once, namely, rush into words."

Of course there will ever be some points of difference on so serious a subject. The Bishop thinks that the conception of God came through the Reformation along the lines of a progressive enlargement; others vision a considerable dishevelment. "The backward drag of Dogma" is an old story, but a good anchorage in these days of liquid affirmations.

"The central ideas carried to men of old in 'blood' are for us contained in 'life.' There are many definitions of 'life,' but it is not a disinfectant."

The force of a noble argument is lost by reliance on a text from the Wisdom of Solomon; the apocryphal books have few friends in these parts.

The book is small, easily carried and read, and will without doubt help many a soul on its way to the Delectable City.

F. H. T. HORSFIELD.

**PILATE'S THREE QUESTIONS.** By J. D. Jones, M.A., D.D. New York: Richard R. Smith, Inc. 1931. 50 pp. Paper, 50 cts.

**A** CONGREGATIONAL MINISTER, who believes in the Deity of Christ, and therefore grasps the real meaning of the Cross, has written a larger book called *Watching the Cross*. These three chapters are a reprint therefrom. They are vivid, reverent, and impressive descriptions of the awesome scenes of Good Friday morning. They will add some forceful helps to those who preach the Three Hours' service messages. They will also be found of high worth for lay readers during Lent, especially during Holy Week.

JOHN HENRY HOPKINS.

**SCIENCE AND FAITH ON LIFE, DEATH, AND IMMORTALITY.** By Paul B. Bull, M.A., C.R. The Faith Press. (Morehouse Publishing Co. in U. S. A.) 192 pp. Cloth, \$1.20; paper, 80 cts.

**T**HE author criticizes some "scientific" attacks (particularly the writings of Sir Arthur Keith) on the Christian belief in personal immortality. This popularization of the more technical thinking of others contains a number of helpful and illuminating passages for those disturbed by contemporary skepticism in regard to "life after death."

A. D. K.



# The Living Church

Established 1878

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## OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopedic and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) Church Times, weekly, \$3.50; and The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50.

## Church Calendar



### DECEMBER

20. Fourth Sunday in Advent.
21. Monday. St. Thomas.
25. Friday. Christmas Day.
26. Saturday. St. Stephen.
27. St. John Evangelist. First Sunday after Christmas.
28. Monday. Holy Innocents.
31. Thursday. New Year's Eve.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### DECEMBER

28. Church of the Nativity, Bridgeport, Conn.
29. Church of the Good Shepherd, Waban, Mass.
30. St. Stephen's, Plainfield, N. J.
- St. George's, Utica, N. Y.
31. Grace, Baldwinville, N. Y.

### JANUARY

2. St. James', Roxbury, Boston, Mass.

## APPOINTMENTS ACCEPTED

BAKER, Rev. ALBERT CLAYTON, rector of Church of the Epiphany, Urbana, Ohio (S.O.); to be rector of Church of the Good Shepherd, Barre, Vt. Address, P. O. Box 138, Barre, Vt. January 15, 1932.

BREWSTER, Rev. MARK, formerly chaplain of Seamen's Church Institute of New York; to be rector of St. James' Church, Farmington, Conn. Address, Mountain Rd., Farmington. January 1, 1932.

COSKEY, Rev. EDWARD, formerly curate at St. Luke's Church, Montclair, N. J. (N'k.); to be rector of St. Luke's Church, Paterson, N. J. (N'k.)

CREEDE, Rev. JAMES G., formerly rector of St. Mark's Church, Waterloo, Iowa; to be priest-in-charge of St. Paul's Church, Vergennes, Vt. Address, St. Paul's Rectory, Vergennes.

CREWE, Rev. B. H., rector of Christ Church, Forest City, Pa. (Be.); to be rector of St. Paul's Church, Newport, Ky. (Lex.) Effective Christmas Day.

DOWLING, Rev. HERBERT J., priest-in-charge of Calvary Church, Pascoag, R. I.; also to be chaplain of the State Sanatorium, Wallum Lake, R. I.

FRASER, Rev. DUNCAN, recently ordained to the diaconate; has become curate at Cathedral of St. John, Providence, R. I. Address, 271 N. Main St., Providence.

KNOWLES, Rev. EDWARD, Ph.D., rector of St. Matthew's Church, Enosburg Falls, Vt.; to be rector of St. Stephen's Church, Middlebury, Vt. January 1, 1932.

MCCORMACK, Rev. GEORGE J., formerly rector of Christ Church, Palmyra, N. J.; to be rector of the Church of Our Merciful Saviour, Penns Grove, N. J.

MONTGOMERY, Rev. DAVID K., curate at St. Anne's Church, Lowell, Mass.; to be rector of Emmanuel Church, West Roxbury, Boston. Address, Stratford St. and Clement Ave., Boston. January 1, 1932.

SEITZ, Rev. OSCAR J. F., formerly priest-in-charge of St. John's Mission, Plymouth, Mich.; has become priest-in-charge of Church of the Advent, Medfield, and St. Paul's Mission, Mills, Mass. Address, 203 C Holden Green, Cambridge, Mass.

## RESIGNATIONS

EVANS, Rev. IRVING A., as chaplain of the State Sanatorium, Wallum Lake, R. I. Effective December 31st.

LINSLEY, Rev. GEORGE T., D.D., as rector of Church of the Good Shepherd, Hartford, Conn.

RAINES, Rev. W. GUY, as rector of Grace Church, Willoughby, Ohio. New address, 10014 Burton Ave., Cleveland.

ROTH, Rev. C. A., as rector of Church of Our Saviour, Salem, and Trinity Church, Lisbon, Ohio. New address, 536 Jennings Ave., Salem.

## NEW ADDRESS

BUDLONG, Rt. Rev. FREDERICK G., D.D., Bishop Coadjutor of Connecticut, 426 Prospect St., New Haven, Conn. January 10, 1932.

## ORDINATIONS

### DEACONS AND PRIESTS

IOWA—In Trinity Cathedral, Davenport, the Bishop of the diocese, the Rt. Rev. Harry S. Longley, D.D., on December 3d advanced to the priesthood the Rev. LOUIS DENNINGHOFF, and ordained to the diaconate GERHARD OTTO SCHULTZ and CLAUDE ENOCH SAYRE. The officiants for the three candidates were: the Rev. R. J. Campbell, Cedar Rapids, who preached; the dean of the Cathedral, the Very Rev. Rowland F. Philbrook, read the litany; the Rev. Stanley Jones, Muscatine, was epistoler; the Rev. G. O. Schultz was gospeler.

Mr. Denninghoff, formerly a Lutheran minister, is to be in charge of St. Andrew's Church, Des Moines, and Grace Church, Boone, with address at 3844 Fifth street, Des Moines. Mr. Schultz, formerly a Presbyterian minister, is to be in charge of St. James', Independence, and St. Mark's, Anamosa, with address at Independence. Mr. Sayre, formerly a Unitarian minister, has been placed in charge of St. Michael's Church, Mt. Pleasant, with address at 200 E. Washington street.

QUINCY—On November 18th in Trinity Church, Rock Island, the Rt. Rev. Edward Fawcett, D.D., Bishop of the diocese, ordained the Rev. JOHN SAMUEL NEAL to the priesthood. The candidate was presented by the Rev. W. L. Essex, Peoria; the Very Rev. R. F. Philbrook, dean of Trinity Cathedral, Davenport, Iowa, preached; the Rev. Stanley A. Macdonell, Decatur, said the litany, the Rev. A. B. Cope, Peoria, read the epistle, and the Rev. C. F. Savage, Moline, the gospel. The Rev. Rodney F. Cobb of Rock Island was master of ceremonies.

Mr. Neal comes from the ministry of the Methodist Church and was ordained to the diaconate on Ascension Day. He is to be vicar of St. John's Church, Preemption; Grace Church, Osco; Trinity Church, Geneseo; and assist at Trinity Church, Rock Island. He may be addressed at 640 40th St., Rock Island.

On November 30th in St. John's Cathedral, Quincy, CARL ERNEST RANGE was ordained to the diaconate by Bishop Fawcett. He was presented by the Rev. W. L. Essex, and the Rev. Walter F. Whitman preached. He is to continue his studies at Nashotk Seminary with address there.

### PRIESTS

DULUTH—On Tuesday, December 1st, in St. Bartholomew's Church, Bemidji, the Rt. Rev. Benjamin T. Kemerer, D.D., Bishop Coadjutor of the diocese, ordained to the priesthood the

Rev. FREDERICK EVERETT STILLWELL, formerly a Congregationalist minister. The Rev. E. B. Jewell preached the sermon and the Ven. W. K. Boyle presented the candidate. The Rev. Julius Brown, Redley, an Indian priest, was epistoler, and the Rev. C. M. Brandon, Brainerd, the gospeler.

The Rev. Mr. Stillwell is assigned to St. Bartholomew's, Bemidji; Christ Church, Crookston; the Church of the Beloved Physician, Mentor.

MARYLAND—In St. Matthias' Church, Bel Air, Baltimore, the Rev. CHARLES RANDOLPH Mengers was advanced to the priesthood on December 7th by the Rt. Rev. Edward Trall Helfenstein, D.D., Bishop of the diocese. The candidate was presented by the Rev. Lewis O. Heck and the Rev. Thomas K. Nelson, D.D., preached the sermon.

Mr. Mengers is to be priest in charge of St. Matthias' Chapel, Raspeburg, a suburb, with address at 6228 Everall Ave., Baltimore.

MASSACHUSETTS—On November 30th in the Church of the Advent, Boston, the Rev. BENJAMIN T. HARRISON was advanced to the priesthood by the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of the diocese. The candidate was presented by the Rev. Julian D. Hamlin and the sermon was preached by the Rev. Fr. McVeigh Harrison, O.H.C. The Rev. Sydney A. Caine and the Rev. Clarence O. Hicks, both of the Advent staff, were litaniist and epistoler respectively.

Mr. Harrison was received as a candidate for the ministry from the diocese of Alabama, and was ordained to the diaconate on May 22d by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan of Massachusetts.

## CAUTION

LAWRENCE or WEBSTER—Caution is suggested in dealing with a man giving the name of LAWRENCE or WEBSTER, described as tall and thin, well informed about churches and clergy in many cities. It is said that this man has been engaged in doubtful financial transactions in Washington, D. C., Syracuse, and Rochester, and appears to be working west. Further information may be obtained from the Rev. HENRY H. HADLEY, D.D., 437 Allen street, Syracuse, N. Y.

## NOTICE

POWELL, Rev. HERBERT H., Ph.D., dean of Church Divinity School of the Pacific, will leave during the Christmas holidays for a trip to Europe and the Holy Land. He will be absent from the Divinity School until next autumn. During Dr. Powell's absence all personal mail should be sent to Mrs. Powell, Box 184, Los Altos, Calif., but all school mail will be cared for by the Rev. Schuyler Pratt, registrar of the Divinity School.

## DIED

BUCKINGHAM—At her home in Springfield, Ohio, Mrs. JOHN M. BUCKINGHAM (Anna Bishop) entered into life eternal December 6th.

"May her rest be this day in peace and her dwelling place in the Paradise of God."

FIELD—Entered into paradise on All Saints' Day at Coatesville, Pa., LUCY HALE FIELD, aged 86, widow of the Rev. George G. Field.

JESSUP—MARY NICHOLS JESSUP, daughter of the late Rev. Edward Jessup and Elizabeth Field Nichols, at Buffalo, N. Y., Sunday, December 6th. Requiem at St. Paul's Cathedral, Buffalo, on Tuesday, December 8th, and funeral service the same day, the Bishop Coadjutor of the diocese presiding.

"Requiescat in pace."

## MEMORIAL

Charles Jared Curtis, Priest

On November 10th, at his home in All Hallows' parish, Maryland, there passed to his eternal rest in the paradise of God, CHARLES JARED CURTIS, priest, aged 84.

His soul was in tune with the Infinite, his days were spent in walking close with God, and his life was dedicated to bringing souls closer to Christ.

"Blessed are the dead who die in the Lord."

## NEWS IN BRIEF

LEXINGTON—The Teaching Mission on the Great Commission is in full swing in all the parishes and missions of the diocese, ending December 20th. The reports from all the congregations are most encouraging, in attendance and in interest. At Christ Church Cathedral, Lexington, Bishop Woodcock is attracting large crowds. The mission will be succeeded throughout the diocese by the Every Member Canvass.



## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

**R**EADERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

**R**ATES for advertising as follows: **DEATH** NOTICES (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. **NO DISCOUNTS FOR TIMES OR SPACE**. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

**NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.**

**A**DDRESS all copy plainly written on a separate sheet to Advertising Department, **THE LIVING CHURCH**, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

## POSITIONS WANTED

### CLERICAL

**C**URATE DESIRES RECTORSHIP. College and seminary graduate. Business experience. Address, T-721, **LIVING CHURCH**, Milwaukee, Wis.

**P**RIEST, AGED 39, WITH EXPERIENCE IN parish work and 5 years' teaching and religious work in a boys' school desires position as chaplain in Church school. Address, Box B-722, **THE LIVING CHURCH**, Milwaukee, Wis.

**P**RIEST DESIRES POSITION, PERMANENT, temporary, or Sunday duty. **SIDNEY H. DIXON**, Elkton, Md.

### MISCELLANEOUS

**A** WELL-EQUIPPED, EXPERIENCED teacher of music and speech (English and Dramatics) will give her services in exchange for room and board in a resident school for girls. Address, F-720, care **LIVING CHURCH**, Milwaukee, Wis.

**C**OMPANION, YOUNG ARTIST, EXHIBITOR, priest's son, expert tennis, swimming, desires position south for winter or will travel. Address, **JOHN BAILLY**, 861 Haddon Ave., Collingswood, N. J.

**O**RGANIST AVAILABLE. OUTSTANDING voice cultist. Reverent, scholarly, devotional results. Held prominent positions. Highest possible New York endorsement. Churchman. Address, Box H-723, **LIVING CHURCH**, Milwaukee, Wis.

**O**RGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of **LIVING CHURCH**, Milwaukee, Wis.

**W**ANTED—BY A LADY, POSITION AS teacher private school, experienced in teaching backward children. Address, H-724, care of **THE LIVING CHURCH**, Milwaukee, Wis.

## UNLEAVENED BREAD

**S**T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

## CHURCH LINEN

**N**OW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete **MacKrell Handbook**, 50 cts. **MARY FAWCETT CO.**, 812 Berkeley Ave., Trenton, N. J.

## VESTMENTS

**C**HURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE**, 28 Major Street, Toronto, Canada.

**G**OTHIC VESTMENTS, MEDIEVAL DESIGNS. Entirely handmade. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. Mitre \$25. **ST. CHRISTOPHER'S GUILD**, 23 Christopher St., New York.

**V**ESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. **PAUL S. BUCK**, distributor, 665 Fifth Ave., New York City.

## APPEAL

**F**ORMER COLLEGE PROFESSOR READY For ordination needs assistance to refund an indebtedness of \$2,500, due to depression, by a long-term, low-interest loan. Anyone able and willing to render such aid is requested to investigate this appeal. Reply, P-711, care of **LIVING CHURCH**, Milwaukee, Wis.

**H**ELP SAVE ST. PHILIP'S JUNIOR COLLEGE and Vocational Institute! The State Department has put a time limit on the payment of our deficit, which is January 1, 1932. The school must raise (\$5,000) by the first of the year, 1932, or lose its rating by the State Department of Education. Dr. F. D. Oppenheimer, a trustee, has pledged the first (\$500), provided we can get nine others to pledge like sums, or smaller ones. We have just secured two others who have pledged similar amounts. We are making a general appeal to churches, individuals, and organizations to come to our assistance. This year, we have signed affidavits to the effect that the school would run on a cash basis or close. **St. Philip's Junior College** is the only Church school West of the Mississippi. Class "A" school, rated by the State Department of Education, and the only Junior College in San Antonio for Negroes. It has the endorsements of the Mayor of the City, Chamber of Commerce and Bishop Capers of the Diocese of West Texas. The enrollment has increased one hundred per cent this year. Gifts may be sent to our treasurer, Mr. Ned McIlhenny, Vice-President of Frost National Bank or to Rt. Rev. W. T. Capers, 108 W. French Place, San Antonio, Texas. Thanking you in advance for your consideration of us, I am faithfully yours, **A. BOWDEN**.

**T**HE BEARER OF THIS LETTER, **MISS Artemisia Bowden**, President of St. Philip's Junior College, is striving to raise \$5,000, as the lowest sum possible by which she hopes to save the institution from losing its rating as a Class "A," Junior College. St. Philip's Junior College is at the highest peak of its success in every phase of its work. It has the strong endorsement of the State Department of Education, the enthusiastic applause of the Chamber of Commerce and of the City government and it also has the hearty cooperation of our public school system. Added to this, is the record of attendance, which is beyond any year of its history. The college's present embarrassment is due to the terrible financial depression that is upon our whole country and for this reason the school has had a most difficult and trying experience in carrying on its current expenses. It would indeed seem a crime against the years of noble effort that Miss Bowden has made to bring this school up to this high point of efficiency, to allow it to lose its standing just for a comparatively few dollars. The friends of the Negro people should realize that St. Philip's Junior College is offering wonderful advantages to this race. No money could be better invested in behalf of the Negro people than to support Miss Bowden in her campaign to raise this \$5,000. Very faithfully yours, **WILLIAM THEODOTUS CAPERS**, Bishop of West Texas.

## LENDING LIBRARY

**T**HE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

## HEALTH RESORT

**S**T. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. **SISTERS OF ST. JOHN BAPTIST** For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

## BOARDING

### Atlantic Seaboard

**B**OARD AND ROOM FOR MAN OR BOY. Atlantic seaboard, Church surroundings. Address, P-719, care of **THE LIVING CHURCH**, Milwaukee, Wis.

### Los Angeles

**G**UESTS. **THE EPISCOPAL DEACONESS** house has a few rooms. Apply to **DEACONESS LAURA**, 542 S. Boyle Ave., Los Angeles, Calif.

**V**INE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, **VINE VILLA**, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

### New York City

**H**OLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the **SISTER IN CHARGE**.

## MISCELLANEOUS

**C**HRISTMAS CRIB SETS DESIGNED AND executed by **ROBERT ROBBINS**, 859 Lexington Ave., New York, N. Y. Polychromed in the manner of the 13th century. For church, Sunday school, and home. Prices: \$20 to \$40 per set of fourteen figures, according to size. Groups consisting of three figures each sold separately at \$5.00 to \$10, according to size.

**S**OLD BY A SHUT-IN. ARE YOUR KEYS worth a quarter? Send me 25 cts., and I will stamp your name on a metal key tag (ring included). I take subscriptions for all magazines published at publishers rates or less. **EDWARD P. BROXTON**, Hephzibah, Ga.

**S**HAKESPEARE REVIVAL! PLAY THE game "A Study of Shakespeare." Educational, instructive, entertaining. Order for Christmas! Price 65 cts. **THE SHAKESPEARE CLUB**, Camden, Me.

## PALMS FOR PALM SUNDAY

**25 POUNDS PALMETTO PALM LEAVES**, with bud leaves for crosses, delivered post-paid to any address for \$4.00. Address, **J. SWINTON WHALEY**, Little Edisto, S. C.

## CHURCH LITERATURE FOUNDATION, INC.

**T**HE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH**, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin with principal office at 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., the sum of ..... the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

## OXFORD DROPS SCRIPTURE TEST

**OXFORD, ENGLAND**—The centuries old examination in Holy Scripture, hitherto required to obtain an Oxford degree, has been abolished by the university, it was recently announced.





### California

#### St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224  
THE REV. NEAL DODD, Rector  
Sunday Masses, 7:30, 9:30, 11:00 A.M.

#### Church of the Advent, San Francisco

261 Fell Street, HEmlock 0454  
REV. K. A. VIALI, S.S.J.E., Rector  
Sundays: 8, 9:30, 11 A.M., 8 P.M.  
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

### District of Columbia

#### St. Agnes' Church, Washington, D. C.

48 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communion.  
" 11:00 A.M. Solemn Mass and Sermon.  
" 8:00 P.M. Solemn Evensong, Sermon.  
Daily Mass, 7:00 A.M., also Thursday, 9:30.  
Fridays, Evensong and Intercession at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 P.M.

### Illinois

#### Church of the Ascension, Chicago

1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M.,  
and Benediction 7:30 P.M. Week Day Mass,  
7:00 A.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

### Massachusetts

#### Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector  
Sundays: Holy Communion, 7:30 and 8:15  
A.M.; Young People's Mass, 9 A.M.; Church  
school, 9:30 A.M.; Matins, 10 A.M.; High Mass  
and Sermon, 10:30 A.M.; Solemn Evensong and  
Sermon, 7:30 P.M.  
Week-days: Matins, 7:15 A.M.; Mass, 7:30  
A.M.; Evensong, 5 P.M. Thursdays and Holy  
Days additional Mass, 9:30 A.M. Confessions:  
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;  
3:30-5 P.M.

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sundays: Masses, 7:30 and 9:30 A.M. High  
Mass and Sermon, 11 A.M. Sermon and Bene-  
diction, 7:30 P.M.  
Week-days: Masses, 7 and 8 A.M. Thursdays  
and Holy Days, 9:30 A.M., also,  
Confessions: Saturdays from 3 to 5 and 7  
to 9 P.M.

### Minnesota

#### Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
REV. AUSTIN PARDEE, Rector  
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.  
Wed., Thurs., and Holy Days.

### New Jersey

#### Grace Church, Newark

Brood and Walnut Streets  
REV. CHARLES L. GOMPH, Rector  
Sunday Masses, 7:30, 9:30, and 11:00 A.M.;  
Evensong, 8:00 P.M.  
Week-day Mass, 7:30 A.M.; Fridays and  
Holy Days, 9:30 A.M., also,  
Confessions: Fridays, 8:00 P.M.; Saturdays,  
5:00-6:00 and 7:30 P.M.

### New York

#### Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway  
REV. A. APPLETON PACKARD, JR., Rector  
Sundays: Low Mass, 7:30 A.M.  
Church school, 9:30 A.M.  
Solemn Mass and Sermon, 10:30 A.M.  
Vespers and Benediction, 4:00 P.M.  
Week-days: Daily Mass, 7:00 A.M.  
Friday Mass: 9:00 A.M.  
Confessions: Saturdays 4 to 5; 7 to 8 P.M.  
Telephone: Kingston 1265.

### CHURCH SERVICES—Continued

#### New York

#### Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.;  
Children's Service, 9:30 A.M.; Morning Prayer,  
Holy Communion and Sermon, 11:00 A.M.;  
Evening Prayer, 4:00 P.M. Week-days (in  
chapel): The Holy Communion, 7:30 A.M.;  
Morning Prayer, 10:00 A.M.; Evening Prayer,  
(choral except Monday and Saturday), 5:00 P.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Noontday Services Daily (except Saturday),  
12:20.

#### Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers and Benediction (Rector), 8.  
Week-day Masses, 7, 8 and 9:30.  
Confessions: Thursdays, 5 to 6; Fridays, 7  
to 8; Saturdays, 3 to 5, and 8 to 9.

#### CHRISTMAS

First Vespers, Carols and Benediction, De-  
cember 24th at 8 P.M. Full Choir.  
Christmas Day: Low Masses, 6, 7, 8, 9, 10.  
High Mass and Sermon (Rector), 11.  
Sunday, December 27th at 8 P.M.: Philip  
James' "Stabat Mater Speciosa."

#### Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses: 8:00 and 10:00 A.M.  
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

#### The Transfiguration 1 East 29th Street

"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:00 A.M. (Daily 7:30).  
11:00 A.M. Missa Cantata and Sermon.  
4:00 P.M. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at  
10:00 A.M.

### Pennsylvania

#### S. Clement's Church, Philadelphia

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sundays: Low Mass at 7 and 8.  
High Mass, for Children at 9:15.  
Solemn Mass and Sermon at 11.  
Solemn Vespers and Sermon at 8.  
Daily: Mass at 7, 8, and 9:30.  
Friday: Sermon and Benediction at 8.  
Confessions: Friday, 3-5; 7-8. Saturday,  
11-12; 3-5; 7-9.  
Priest's telephone: Rittenhouse 1876.

#### Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
SUNDAYS:  
Mass for Communion, 8:00 and 9:00.  
Solemn High Mass and Sermon, 11:00.  
Evensong and Sermon, 4:00.  
DAILY:  
Low Mass, 7:00 and 7:45.  
Matins, 9:00.  
Holy Days and Thursdays, 9:30.  
Intercessions, 12:30.  
Evensong, 5:00.  
CONFESIONS:  
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.  
TELEPHONE:  
Clergy House—Pennypacker 5195.

#### St. Mary's Church, Pittsburgh

362 McKee Place  
THE REV. THOMAS DANIEL, Rector  
Sunday: 7:45 A.M. Low Mass for Communion.  
" 9:30 A.M. Children's Mass.  
" 11:00 A.M. Sung Mass and Sermon.  
" 4:30 P.M. Vespers and Benediction.  
Week-day Masses, 7:30 A.M., excepting Mon-  
day and Thursday 9:30 A.M.  
Confessions 4:00 P.M. to 6:00 P.M., and  
7:00 P.M. to 8:00 P.M. Saturday.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street  
VERY REV. ARCHIB I. DRAKE, Dean  
Sunday Masses, 7:30, 9:30, 11:00.  
Week-day Masses, 7:00 A.M.  
Confessions: Saturday, 5-5:30, 7:30-8:30.

### RADIO BROADCASTS

**COLUMBIA NETWORK**—PROGRAM OF  
Christmas music, Cathedral singers with  
symphony accompaniment, December 24th, 12  
midnight, E. S. Time.

**KCJR, JEROME, ARIZONA, 1310 KILO-**  
cycles. Christ Church. The Rev. D. J. Wil-  
liams, every Sunday at 11:00 A.M., Mountain  
Standard Time.

**KFOX, LONG BEACH, CALIFORNIA, 1250**  
kilocycles (239.9). St. Luke's Church.  
Morning service every Sunday (including  
monthly celebration) at 11:00 A.M., Pacific  
Standard Time.

**KFPY, SPOKANE, WASHINGTON, 1340**  
kilocycles (223.9). Cathedral of St. John  
the Evangelist. Evening service every Sunday  
from 8:00 to 9:00 P.M., P. S. Time.

**KGHF, PUEBLO, COLO., 1320 KILOCYCLES**  
(227.1). Church of the Ascension. Every  
Sunday at 11 A.M., Mountain time, until  
Easter.

**KGO, SAN FRANCISCO-OAKLAND, CALIF.**  
790 kilocycles (380 meters). Grace Cath-  
edral. Morning service first and third Sunday,  
11:00 A.M., P. S. Time.

**KIDO, BOISE, IDAHO, 1350 KILOCYCLES**  
(280.7). St. Michael's Cathedral. Vesper  
Service every Sunday at 5 P.M. Mountain time.  
Also daily Organ Recital from 6 to 6:30 P.M.

**WBZ, SPRINGFIELD, MASS. 990 KILO-**  
cycles (302.8). The Religious Life Hour,  
Sundays at 3:00 P.M., E. S. Time.

**WCBM, BALTIMORE, MD., 1370 KILO-**  
cycles (218.8). Services and sermon every  
Monday morning at 11 A.M., E. S. time, under  
auspices of Baltimore Federation of Churches.  
Rev. Dr. Arthur B. Kinsolving, preacher.

**WIP, PHILADELPHIA, PA., 610 KILO-**  
cycles (492). Church of the Holy Trinity.  
Every Sunday at 10:45 A.M., E. S. Time.

**WIBA, MADISON, WIS., 1280 KILOCYCLES**  
(234.2 meters). Grace Church. Alternate  
Sundays, 10:45 A.M., C. S. Time. Christmas  
eve, midnight service beginning 11:30 P.M.

**WKBW, BUFFALO, N. Y., 1470 KILO-**  
cycles (204). Church of the Good Shep-  
herd. Morning service every Sunday at 9:30,  
E. S. Time.

**WMAL, WASHINGTON, D. C., 630 KILO-**  
cycles (475.9). Washington Cathedral, the  
Bethlehem Chapel or the Peace Cross every  
Sunday. People's Evensong and Sermon (usu-  
ally by the Bishop of Washington) at 4:00  
P.M., E. S. Time.

**WPG, ATLANTIC CITY, N. J., 1100 KILO-**  
cycles (272.6). St. James' Church, every  
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.  
Blatchford, rector.

**WRBQ, GREENVILLE, MISS., 1210 KILO-**  
cycles (247.8). Twilight Bible class lec-  
tures by the Rev. Philip Davidson, rector of  
St. James' Church, every Sunday at 4:00 P.M.,  
C. S. Time.

**WRVA, RICHMOND, VA., 1100 KILO-**  
cycles (270.1). St. Mark's Church, Sunday  
evening, 8:15 P.M., E. S. Time.

**WTAQ, EAU CLAIRE, WIS., 1330 KILO-**  
cycles (225.4). Service from Christ Church  
Cathedral, Eau Claire, second and fourth Sun-  
days at 11:00 A.M., C. S. Time.

**WTAR, NORFOLK, VIRGINIA, 780 KILO-**  
cycles (884.4). Christ Church every Sun-  
day, 11 A.M., E. S. Time.

### HOUSE OF RETREAT AND REST

**SISTERS OF THE HOLY NATIVITY, BAY**  
Shore, Long Island, N. Y. There are now  
openings for guests wishing to spend the win-  
ter. Mild climate. House well heated. References  
required.

### BOOKS RECEIVED

(All books noted in this column may be ob-  
tained from Morehouse Publishing Co., Mil-  
waukee, Wis.)

Cokesbury Press, 810 Broadway, Nashville, Tenn.  
*The Interpretation of Religious Experience.*  
By Percy Gardner, Litt.D., F.B.A. \$2.00.

T. Y. Crowell & Co., 393 Fourth Ave., New York  
City.

*Stories of the States.* By Nellie V. Sanchez.  
\$2.50.

Oxford University Press, 114 Fifth Ave., New  
York City.

*English Writings of Richard Rolle, Hermit of*  
*Hampole.* Edited by Hope Emily Allen.



## National Council Submits Annual Report; Financial Status Hopeful Despite Decline

### Action On Budget and Church Papers Holds Center of Interest—Resignations and Appointments

The Living Church News Bureau  
New York, December 10, 1931

**D**R. LEWIS B. FRANKLIN REPORTED to the National Council that of pledges made for the Maintenance Budget in 1931, a total of \$1,070,296 remained outstanding as of December 1st. While this total seemed disturbing and created anxiety, Dr. Franklin called the attention of the body to the fact that a similar announcement made exactly one year ago named \$1,014,344 as the sum then to be collected. The total, he pointed out, was very little in increase of the record in 1930 when receipts not only paid nearly 100 per cent of pledges but produced an operating balance of \$114,000.

"I call your attention," he said, "to the fact that this whole sum is covered by pledges from the Church. The amount to be collected this year is not largely in excess of the amount due in the last months of other years, and the wonderful record of these other years gives assurance that the Church will once again demonstrate its loyalty and steadfastness. Please remember that this total is not a deficit, it is not a sum to be raised. Every penny of it is covered by pledges."

#### CHINA FLOOD RELIEF

In the matter of China Flood Relief, on which the General Convention requested the Council to take action, the Department of Foreign Missions reported through Dr. John W. Wood that property losses to our missions were less than might have been feared, and could be cared for to some extent through the usual annual appropriation for repairs and upkeep. Reports of such losses are not yet complete, however. In addition to property losses, many of the Church people are among the millions of Chinese who have suffered serious deprivation.

The Council voted, on recommendation of the Departments of Foreign Missions and Finance, that an appropriation up to \$10,000 be made, from undesignated legacies received during 1931, for restoring mission property in China, and that the Departments of Foreign Missions and Publicity send out a statement of need for relief of the Chinese people, especially members of the Chung Hua Sheng Kung Hui, and for the replacement of destroyed personal effects of American and Chinese members of the mission staff, requesting that they give through Church channels, with the understanding that any amount received will be administered by our representatives in the field.

#### WORK IN INDIA

On the subject of inaugurating work in India, referred to the National Council by General Convention, it was reported that some funds for this work had already been received, but Council action was deferred until the February Council meeting.

#### SOCIAL SERVICE WORK

The Rev. Goodrich Robert Fenner was elected secretary for rural work in the Department of Christian Social Service. The office of secretary for rural work has been vacant since the Rev. H. W. Foreman resigned October 1, 1930. Mr. Fenner will continue the work developed and

### NO APPROPRIATION ALLOWED FOR CHURCH PAPERS

**NEW YORK**—On recommendation of the Finance Department the National Council endorsed the following statement:

The National Council is distressed to learn of the precarious financial condition in which the various Church papers find themselves, with the fear of possible discontinuance in the coming year. Such action would be greatly deplored by the Council, and we believe by the whole Church. We cannot too strongly declare our conviction of the value and need of these Church weeklies, and appeal to all loyal Church people to give their support that these papers may continue their valued service to the Church.

The General Convention in its session in Denver declined to pass legislation committing the National Council to any special grants or appropriations for these papers. Therefore, the National Council is not able to make such grants, even if its finances permitted.

However, the National Council has expended in excess of \$5,000 this year for advertising in these papers, and hopes to continue such advertising through its Department of Publicity.

And we further strongly urge our Church people to stand by these Church weeklies in their time of need.

carried forward by the present Bishop Goodwin and Mr. Foreman, work which has necessarily been in abeyance during the period since the Rev. Charles N. Lathrop's death while the Rev. C. Rankin Barnes, the present executive, has been the only full-time officer of the Social Service Department.

#### ELECTIONS AND RESIGNATIONS

The Presiding Bishop presented the resignation of the Hon. Burton Mansfield from the National Council. For more than thirty years Mr. Mansfield has been officially and intimately connected with the national Church organization. The Council unanimously refused to accept his resignation and asked him to reconsider.

William Cooper Proctor, LL.D., the well known manufacturer, financier, and philanthropist, of Cincinnati, Ohio, was elected a member of the Council, succeeding the late Samuel Mather of Cleveland.

Bishop Burleson, elected by General Convention as assistant to the Presiding Bishop, was formally appointed first vice-president of the Council, in accordance with the newly adopted canonical provisions.

Hereafter any bishop, especially any missionary bishop, present at a Council meeting is to be accorded the privilege of a voice and a seat with the Council. Bishops Darst, Casady, and Acheson were present at this meeting.

The Rev. Frederick B. Bartlett's resignation from the staff of the Field Department was accepted as of December 16, 1931, on which day he was consecrated Bishop of North Dakota.

The Rev. Cyril E. Bentley, who since September has been assistant to the director of the American Church Institute for Negroes, appeared before the Council

for the first time. He reported the Rev. Dr. Robert Patton much improved in health though still under doctor's orders until the first of the year.

The Rev. Dr. D. A. McGregor, part-time secretary for adult education in the Department of Religious Education, was present; also the Rev. Dr. Richard W. Trapnell, recently elected a general secretary of the Field Department.

Two new college workers were appointed, the Rev. Victor Walne, chaplain at Colorado Teachers College, at Gunnison, and the Rev. Lyle Kilvington, chaplain at the University of Kansas, Lawrence.

#### NEWS OF THE MISSIONS

Bishop Mosher of the Philippine Islands has sufficient funds in hand to erect half of the proposed building for medical work at Sagada, carried on by Dr. Hawkins Jenkins. The Council authorized the Bishop to proceed with the building, on condition that no obligation be incurred in excess of the amount in hand. The plan of the entire building is adapted to this partial construction.

Plans have been received for two buildings to be erected by appropriations from the United Thank Offering, one a student center at Lubbock, district of North Texas, and one a new wing to complete the building at St. Ann's Mission, El Paso, Tex., district of New Mexico and Southwest Texas. The plans had been recommended by the executive board of the Woman's Auxiliary and the Department of Domestic Missions, and were approved by the Council.

#### DEFERRED GENERAL CONVENTION REPORTS

General Convention has referred a number of matters to the National Council. Besides those mentioned elsewhere in this report, the following were presented:

Budget for 1932. Action deferred to the February meeting.

Budgets for 1933 and 1934, tentative budget and program for 1935, the pay-as-you-go plan, quotas, definition of "current expenses," board of finance. All were referred to Department of Finance.

Administration costs. Treasurer to submit statement in February.

Appropriations to aided dioceses. Referred to Departments of Domestic Missions and Finance.

Advance work. Referred to Field and Finance Departments.

Undesignated legacies. Referred to committee on same.

Joint commission to study quotas and appropriations to districts and aided dioceses; transfer of jurisdiction over part of Standing Rock Reservation, North Dakota. Both referred to Domestic Missions Department.

Joint Commission on Rural Work. Referred to Social Service Department.

Subsidies to district or diocesan directors of religious education; study of five Church colleges. Both referred to Religious Education Department.

Extra appropriation to Commission on Evangelism. Council unable to grant.

Good Friday Offering. Referred to Commission on Ecclesiastical Relations.

Commission on Army and Navy Chaplains. Postponed to February.

Certain matters were presented for information but required no action, such as amendments to Canons 17 and 18, Joint Committee on Provinces, Church headquarters to remain in New York, certain joint committees or commissions discharged.

#### REPORT OF ECCLESIASTICAL RELATIONS COMMITTEE

Bishop Reese having presented, for the Presiding Bishop, the report of the Commission on Ecclesiastical Relations, Bishop Burleson presented the following minute of appreciation:

The Commission on Ecclesiastical Relations desires, as a supplementary report,



to submit the following minute, and asks that it be incorporated in the minutes of the National Council.

"The Commission desires to record its extreme regret that its chairman, the Rt. Rev. the Bishop of Georgia, has found it impossible to continue as a member of the National Council, necessitating also his withdrawal from active membership on the commission. The Bishop has been identified with the commission from the beginning. Through his tactful guidance and wise counsel it has been possible for the commission to define its peculiar sphere of activities and establish itself in such a manner that the General Convention has designated it as an entity, commissioned to perform a definite service to the Church.

"While Bishop Reese finds it impossible to be present personally, we are confident that his interest will follow the work of the commission, and that he carries with him the assurance that he will be a welcome and honored guest whenever his visits to New York coincide with the meetings."

The Rev. Dr. William C. Emhardt and the Rev. Dr. Robert F. Lau were appointed respectively counselor and vice-counselor to the commission.

#### REPORT OF COMMISSION ON EVANGELISM

The Commission reports the following information of the meeting held in New York, December 8, 1931:

Frederic C. Morehouse's resignation was regretfully accepted. Coleman Jennings, upon nomination of the commission, was appointed by the Presiding Bishop to succeed Mr. Morehouse.

Bishop Creighton, Dr. Lewis B. Franklin, and the Rev. Dr. B. H. Reinheimer were elected advisory members of the commission.

A committee was appointed to work out plans for the coming triennium. Election of an executive secretary was postponed until this committee reports.

#### FOREIGN MISSIONS ACQUIRE PROPERTY

Upon the recommendation of the Department of Foreign Missions, the National Council gratefully accepted the offer of the Rt. Rev. Manuel Ferrando, D.D., Bishop Suffragan of Porto Rico, and the trustees of the Church of Jesus, to transfer to the Domestic and Foreign Missionary Society for a nominal consideration, certain lands held by the Bishop and the trustees. These lands immediately adjoin the property acquired by the society seven years ago upon which a useful work is being carried on along agricultural lines in addition to the spiritual care of a large rural population.

*Next week will be published news of the Woman's Auxiliary, the new National Council Department members, and other action taken by the Council.*

#### NATIONAL BROTHERHOOD OF ST. ANDREW CREATED IN JAPAN

PHILADELPHIA—A cablegram from Paul Rusch of St. Paul's University, Tokyo, has been received at the national headquarters of the Brotherhood, telling of the organization of a national Brotherhood of St. Andrew for Japan, on St. Andrew's Day. Two dioceses are included in the organization, which begins with six chapters and ten prospective chapters.

The Faith and Youth program of the Brotherhood, translated into Japanese, has been observed in St. Paul's University during the week preceding, resulting in twenty Japanese young men brought to Christian baptism.

## Australian Churches Launch Prayer Campaign to Revive Public Worship

### Financial Distress Is General Throughout Country—Bishops Issue Pastoral

The Living Church News Bureau  
Sydney, November 2, 1931

LAST WEEK THE LEADING SYDNEY NEWSPAPERS called upon the Churches to hold a week of Prayer as a means of inspiration in these days of depression. A daily column was offered for the use of sermons or spiritual appeals, and a special committee was soon organized to take advantage of the offer. Meetings were held daily throughout the metropolitan area for intercession and meditation, and it is hoped that the inspiration received will be an incentive to continue in the habit of more regular attendance at public worship. While the Churches were grateful for the special publicity help from the press, there is hardly any doubt that the newspapers' move was the outcome of the faithful messages of courage and hope in these difficult times.

The Government Savings Bank of New South Wales has closed its doors, and one of the many consequences is that Church officials are being caused added financial anxiety. The State Savings Bank is the peoples' bank, and most of the small Church organizations, such as guilds and clubs and Sunday schools, have their money deposited there. Other parochial finances are involved with the bank's misfortunes, and churchwardens are finding it difficult to meet mortgage interest on the many property improvements and new church buildings which have been undertaken so hopefully during the last few years. There is a general understanding, however, born of the widespread lack of ready money and general unemployment, that all obligations cannot be met immediately they become due, coupled with the faith that all pledges will eventually be honored.

The Churches are giving every assistance to the numerous unemployment organizations and distress bodies which the general depression has necessitated. The writer's Church Hall, situated in one of the most congested areas of Sydney, is a typical illustration of such work being carried on. Every Monday, Wednesday, and Friday mornings milk is distributed free, and sometimes fruit and clothing, while every Wednesday afternoon and Thursday evening big gatherings of the unemployed are held to arrange for free distribution of vegetables.

#### AUSTRALIAN BISHOPS' PASTORAL

The General Synod of the Church in Australia should have been held in its usual course this year, but the prevailing circumstances of the time caused the bishops to meet formally and postpone any general business. A private conference was held, however, at the palace of the Archbishop of Sydney, the result of which is a Pastoral Letter to be read in the churches on November 22d. The letter is a timely expression, voicing the Church's desire to do its utmost to help the troubled community, and expressing the decision of the Church leaders.

In the opening paragraph the bishops say:

"We have met at a time of crisis unparalleled in our experience. Industry is disorganized, thousands are deprived of

the right to earn their daily bread, the primary industries upon which the welfare of the commonwealth depends are most seriously straitened. It is not surprising that in such circumstances men's hearts are failing them for fear, and that despondency in many cases amounts to despair."

The note of faith and hope is then sounded and the call is given to endeavor to find out what is the will of God for the nation.

"Those who believe in God have no ground for pessimism and despair. To believe in God is to believe that behind all the changes and chances of this mortal life are the person and purpose of an Almighty Father whose will for all His children is their welfare in body, mind, and soul. The ultimate power which determines the destinies of nations and men is His.

"We thankfully acknowledge that there is much ground for believing that His call is being heard and heeded today. From all sides we hear of a noticeable increase in the number of those who seek the means of grace, and of a disposition, amidst the collapse of so much upon which we had accustomed ourselves to rely, to turn to the Christian Church as the custodian of the things which endure."

The Bishops then direct their message to what they believe to be the three chief causes of the present world crisis: war as the open destroyer, materialism as the creator of false hopes, and aggressive atheism which has lifted its ugly head all over the world in the form of godless Communism.

"We must strongly urge that it cannot be in accordance with God's will that war should continue to be used as an instrument of national policy. The competition in armaments still continues, with results menacing to the world's peace. We call all who will heed us to pray that God will guide the deliberations of the Disarmament Conference at Geneva next February, and that He will scatter the people who delight in war. The state of the world today is the product of the selfish individualism which is all too characteristic of our private, social, business, and political life. We have sought to keep up our standard of living by means of money which we have borrowed and not earned. The result has been that for all the standard has been lowered, and for many has been totally destroyed. But materialism is to be regarded not only as a tendency to be resisted, but also as an aggressor to be overcome. It is notorious that a world-wide attempt is being made today to overthrow the existing social fabric, and to reconstitute human society upon a basis of materialism and atheism. The attempt is being made with all the fervor of a religious crusade, and Christianity must arouse itself to meet it. We cannot meet these efforts merely by opposition. Our part must be to inspire the reform of our present social system in terms of the principles of Christ."

R. HARLEY-JONES.

#### ROCK ISLAND, ILL., BOYS AID CHURCH WEEKLIES

ROCK ISLAND, ILL.—Three boys and the rector, the Rev. Rodney F. Cobb, from Trinity Church, Rock Island, attended the Brotherhood of St. Andrew convention at Sewanee, Tenn., and came back and started a Brotherhood at Rock Island. They entered into the campaign the week of November 8th to obtain subscriptions to the national Church weeklies, and obtained 35 subscriptions.



## Musicians Perpetuate Memory of Patroness Of Music at Service in London Cathedral

**Tribute Paid to Deceased Members  
—Death of the Rev. Edward  
Digby**

The Living Church News Bureau  
London, November 27, 1931

ON MONDAY LAST, WHICH WAS OBSERVED as St. Cecilia's Day, the Worshipful Company of Musicians, according to custom, attended Evensong at St. Paul's Cathedral. The Rev. R. H. Couchman officiated. At the close of Evensong, a dirge, composed by Sir Edward Elgar, was played in memory of members of the company who died within the last year. The Musicians' Company was founded as long ago as 1469, and reconstituted in 1604. St. Cecilia, the Patroness of Music, was in the middle ages commemorated by a service each year at the Church of St. Bride, Fleet street.

### DEATH OF THE REV. EDWARD DIGBY

By the death of the Rev. Edward Digby last week, at the age of 59, the Church in London loses a hard-working and devoted priest. After sixteen years' work at St. Agatha's, Finsbury (with the exception of four years as chaplain to the Forces during the war), he was appointed to Little Stanmore rectory, near Edgware, in the spring of last year, where he ministered to the people of this thickly-populated area of "New London" in the old-fashioned village church where Handel's organ still stands. An overwhelming task faced him when he arrived, and found street after street of new houses in a parish which a year or two ago consisted mainly of fields. Gathering a large band of new helpers, he rapidly gained the affection and respect of "all sorts and conditions of men." Four months ago he was suddenly taken with a grave and painful illness. A very "human parson," his great experience of men's difficulties gave him that large sympathy which drew so many to the little church.

### ADDITIONS MADE TO NOTTINGHAMSHIRE SCHOOL

One of the best known of the group of Woodard Schools is Worktop College (for boys), in Nottinghamshire. The rapid growth of the school in recent years has necessitated extensions, and new buildings have been erected at a cost of £40,000. The work has been in progress since 1928, and the extensions comprise south and east wings, a new science block, squash racquets courts, several new common rooms and classrooms, and a magnificent panelled library. The playing fields have also been extended, and the school property now covers 250 acres of field and woodland. The new buildings were formally opened last week by the Duke of Portland, who congratulated those in authority upon the high reputation which the school had won for itself both in scholarship and in sport.

### SUGGEST REORGANIZATION OF PARISH STAFFS

With reference to the problem of the staffing of parishes during the present shortage of clergy, the Bishop of Ripon (Dr. Burroughs) suggests large groups of benefices with a collegiate church as the center of each. He says that the parochial system in the old sense has admittedly broken down very largely in towns and become almost a scandal in many parts

of the country. The real problem, he declares, is not only more clergy, but better clergy, which means also better paid clergy—not clergy of any one tradition or men with good paper qualifications, but men who in very different ways are doing for God and for their people what God asked and what their people needed; men who, in the slang phrase, had got the goods and could deliver them. The union of two, or even three, benefices did not go to the root of the trouble. While they were about it, they would do far better to go in boldly for large groups with a collegiate church as the center of each. That church would be served, not by a vicar

## Sioux Indians of Manitoba Observe Day of Remembrance at Reservation

**Bishop of Brandon Dedicates Memorial Cross — Miscellaneous  
News**

The Living Church News Bureau  
Toronto, December 10, 1931

THE SIOUX INDIAN RESERVE NEAR GRISWOLD, Manitoba, held a special Day of Remembrance by fitting services conducted by the Bishop of Brandon.

At the morning service of Holy Communion, the names were read out from their new Book of Remembrance. These included Archbishop Machray at whose instigation this mission was undertaken. The Rev. Canon Burman who with his wife came as first missionaries to this Reserve 51 years ago, the Rev. Major Robertson who succeeded him, the Rev. John A. Maggrah who built the present church and mission house, John Noel, catechist to his own people on this Reserve, and Chief Patrick, father of the present chief. Also the names of the fourteen soldiers from this Reserve who went to the Great War, four of whom died overseas, and three are buried on the Reserve.

In the afternoon the Bishop held a service in the Indian cemetery which had been converted into a spot of beauty from an untidy place overgrown with weeds. A large white cross—the Cross of Remembrance—was here dedicated by the Bishop.

### NEW VERSION OF THE BIBLE

Speaking of the new version of the Bible published in the United States the Archbishop of Rupert's Land, formerly Bishop of Yukon, said:

"Many people who have read the old version, with its many archaic expressions, have not gone deeply into the real meaning, and to them a new translation will bring new light.

"In translating passages of the Bible into Eskimo, we experienced the difficulties of arriving at the true meaning, and of making that meaning intelligible to other people. There is the familiar passage of the gospel, 'Be ye wise as serpents, and harmless as doves.' The Eskimo people knew nothing about serpents, and they also knew nothing about doves. The translators of the Bible for the Eskimo people therefore rendered this verse 'Be ye wise as the ermine, and as harmless as the young seal,' a version which the Eskimo people understood perfectly."

### NEWS NOTES

A conference on the relations of Church and State, the first of a series of educational meetings which the Church Self-Government League has arranged, was held on Wednesday night at Westminster. The principal speakers were John Buchan, M.P., who explained how Church self-government in Scotland was achieved, and Lord Wolmer, who drew a parallel with the conception of empire as expressed in the statute of Westminster. The Bishop of London presided.

It is announced that J. B. Atkin has been appointed editor of the *Guardian*, in succession to G. S. Freeman, who has resigned owing to pressure of other work. Mr. Atkin is a distinguished journalist, who was at one time the Paris correspondent of the *Standard*. He was for nineteen years on the staff of the *Spectator*, first as assistant editor, and afterwards as editor.

GEORGE PARSONS.

### MISCELLANEOUS CANADIAN NEWS

The Ven. Archdeacon Swanson, rector of St. Augustine's Church, Lethbridge, has been appointed rector of St. Stephen's, Calgary, to succeed the Rev. E. H. Wilkinson who has been appointed rector and sub-dean of Christ Church Cathedral, Vancouver.

The Rev. Minto Swan, rector of Portage la Prairie, Manitoba, has been appointed rector of St. Mark's, Vancouver, in succession to Canon Sovereign, elected Bishop of Yukon.

The Rev. N. Lemoine, rector of St. James', Armadale, Halifax, was presented with a purse of gold on the fiftieth anniversary of his ordination.

The Laymen's Missionary Committee of the diocese of Toronto held its annual dinner at Simpson's Arcadian Court. Addresses were made by the Bishop of Niagara and the Hon. William Finlayson.

At the annual meeting of convocation of Trinity College, Toronto, Prof. Wilson Knight spoke on Some Reminiscences of Persia During the War.

### FRIENDS CARRY ON DURING PHILIPPINE RECTOR'S ABSENCE

MANILA, P. I.—Another name has been added to the list of those who are enjoying the scenery along the trail to the Upi Mission, Philippine Islands, during the furlough of the Rev. Leo G. McAfee. While a car was deep in the mud, while no communication could be maintained with the outside world, the Rev. E. G. Mullen of Zamboanga, accompanied by the Rev. Henry Mattocks of Manila, ploughed through the mud for kilometer after kilometer to take the ministrations of the Church to the waiting congregation back in the hills. The clergy report that they enjoyed drinking tea at Chinese "tiendas" along the way, and in discussing war problems very close to the heart of the Chinese.

### MARIETTA, PA., PARISH IS BENEFICIARY OF WILL

MARIETTA, PA.—Through the will of the late Miss Maud Haldeman, St. John's parish, Marietta, the Rev. Charles E. Berghaus, rector, will receive a trust fund amounting to \$25,000. A trust fund amounting to \$5,000 is also given to the Church school of the parish. A further trust fund of \$5,000 is bequeathed to the vestry of the same parish, the income of which is "to be expended for the benefit of the poor of Marietta or of East Donegal Township."



## Model of Largest Gothic Cathedral in the World on Exhibition in New York Terminal

### Unveiling of Design Witnessed By Transient Crowds—City Mission Society 100 Years Old

The Living Church News Bureau  
New York, December 12, 1931

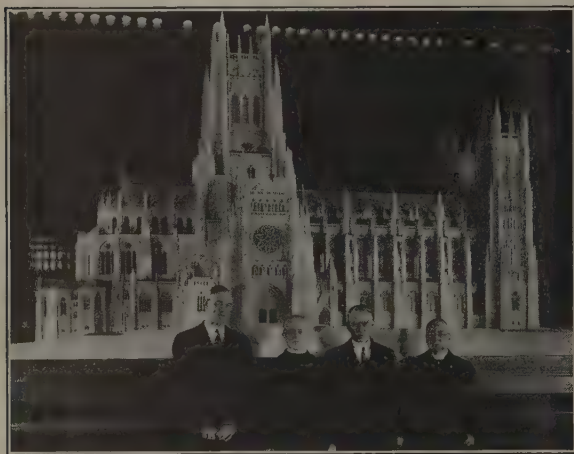
ONE OF THE BUSIEST SPOTS IN THE world is conceded to be the concourse of the Grand Central Terminal here in New York. Thousands of travelers, using the New York Central lines or the New York, New Haven, and Hartford road, pass daily through the great concourse of the station. Last Thursday on the north balcony of the concourse and in full view of those on the main floor there was exhibited for the first time a large plaster model of the Cathedral of St. John the Divine as it will appear when fully completed. There was a formal unveiling of this design viewed

### TRIBUTE PAID TO WORK OF CHURCH PERIODICAL CLUB

NEW YORK—Dr. John W. Wood, substituting for the Rt. Rev. D. T. Huntington, D.D., at the annual service of the Church Periodical Club held in Trinity Church, New York, December 13th, paid fine tribute to the World Wide Periodical Club Work and urged more people's support. He also said now when Church papers are hard pressed it would be admirable if every subscriber take out a subscription for a non-subscriber.

thedral here. Comparison with St. Peter's at Rome is not made, for that great edifice is not a gothic building but is a design of the late Renaissance.

Speaking of the construction of New



MODEL OF THE  
NEW YORK  
CATHEDRAL

LEFT TO RIGHT:  
R. D. Starbuck, vice-president of New York Central Lines; Bishop Manning; P. E. Crowley, president of New York Central Lines; Very Rev. Milo H. Gates, D.D., Dean of Cathedral.

Courtesy of the  
New York Sun.

by thousands, and, with the aid of amplifiers, an explanation of the occasion and a description of the Cathedral was made by Bishop William T. Manning, speaking from the balcony and addressing the crowd which chanced to be in the station at the moment. Not since the formal launching of the campaign to complete the Cathedral, made in the old Madison Square Garden in 1925, has this great project been brought so effectively before the general public. The choice of a site for this exhibition is admirable. Likely there is no place where the Cathedral model could be brought to the attention of a greater number of people and in a more effective setting than on the balcony of Grand Central Terminal.

At the occasion of the unveiling, Bishop Manning commenting on the size of the completed Cathedral presented certain facts not previously considered. He stated that while the New York Cathedral has often been described as the second or third in size among like buildings of the world, the one now rising on Morningside Heights will exceed all gothic Cathedrals in cubic dimensions. Seville, which has been known as the world's largest gothic Cathedral, has 8,908,000 cubic feet whereas the Cathedral of St. John the Divine will have 16,822,000 cubic feet, the great difference being accounted for in the width of the nave, in the two western towers, and the great central tower of the Ca-

thedral, the Bishop declared that it has been designed, and is being built, with a careful avoidance of the pitfalls which so often brought disaster to medieval churches. The load upon every pier, the thrust against every buttress, have been calculated with close exactness. The crushing strength and the safe limit of loading of each kind of stone are known and all the parts so proportioned that in every element of the vast structure there will be a wide margin of safety. He stated, further, that J. Bernard Walker, an eminent engineer, has predicted that if one were to return to the earth five thousand years from now he would find St. John's Cathedral in appearance as he sees it today.

The plaster model weighs one ton. Made on the scale of one-quarter inch to the foot it measures 12½ feet in length, 8½ feet in height, and 7 feet in width. While instructive and inspiring as an exhibit it was not made, primarily, for that purpose, but as a requirement by the architects to aid them in solving certain problems in the construction.

At the unveiling ceremonies of Thursday, in addition to the Bishop there were present Dean Milo H. Gates and others of the Cathedral staff, Patrick E. Crowley, president of the New York Central Lines, and other officials of the road. C. C. Paulding, a high official of the railroad and a prominent Churchman of this di-

ocese, who has been much interested in the placing of the model in the concourse, was absent in Washington at the time.

### EPISCOPAL CITY MISSION SOCIETY A CENTURY OLD

In the season of Advent, 1831, the people of this diocese were told by their rectors of a new venture being undertaken here by the Church in the interest of the "plain people and the poor," to meet a need felt keenly by clergy and their parishioners. The growing city, then numbering about 200,000, was experiencing the birth pangs of a social conscience. Poverty and degradation were a decided menace. Institutions were being organized to care for the poor and under-privileged; and the clergy of the Church laid plans to better the condition of many of our own people and that of others not cared for otherwise. Their ideas took shape in the creation of a truly great ministering society: the New York Protestant Episcopal City Mission Society.

At first and for some time, its efforts were directed to establishing and maintaining chapels and Sunday school rooms in the poorer districts. In 1864, in the period of the Civil War, the City Mission Society took over the work of a sister organization which had been founded by the Rev. William Richmond, then rector of St. Michael's Church, and which ministered to people in public institutions. Shortly thereafter, the city divided the same into three groups: the Roman Catholic, the Jewish, and the non-Roman Catholic or, officially, Protestant work. Thus our City Mission Society assumed the tremendous responsibility of ministering to all non-Roman Catholic Gentiles in the institutions of New York. Today the society that began in 1831 has in Advent of this centennial year 175 workers on its staff, and expends over \$325,000 annually in its ministering work. Through hospitals, homes, penal institutions, chapels, schools, and nurseries, fresh air camps and homes, in relief work, this society reaches out in our stead, in the name of Christ and His Church, to serve.

To the present superintendent, the Rev. Dr. L. E. Sunderland, and to his highly-efficient staff, the unstinted praise of the Church is due.

### ITEMS

On Saturday, December 19th, the thirty-third anniversary of the death of the Rev. Thomas McKee Brown, founder and first rector of the Church of St. Mary the Virgin, will be remembered at a solemn Mass of requiem to be sung in the chantry of the church at 8 o'clock.

The Rev. C. M. Dunham, rector of All Saints' Church at Orange, will be the conductor tomorrow at Trinity Mission House of the first of a series of Sunday retreats for women.

The National Church Club for Women will hold its Christmas party on Tuesday afternoon, the 22d, at its rooms, 130 East 57th street. Members are invited to bring gifts for distribution among children of the poor.

HARRISON ROCKWELL.

### RHODE ISLAND SPONSORS BUILDING OF ISLANDS CHURCH

PROVIDENCE, R. I.—The diocese of Rhode Island promised as its advance work for 1931 to build a church, All Saints', at Bontoc, P. I., at a total cost of \$6,000. This was sent on several weeks ago with the understanding that the funds would be forthcoming. The building is now under way and native children are carrying stones on their heads to supply part of the material.



# Rev. Cyril Hudson, Speaking at Chicago Seminary, Predicts Revolt Against Science

## World May See Religious Revival In This Generation — Christmas Plans For Needy

The Living Church News Bureau  
Chicago, December 13, 1931

**D**ECLARING THAT THE CHURCH HAS failed in large measure in her task with regard to religious education in the past, the Rev. Cyril Hudson of St. Albans, England, predicted an upheaval against the "tyranny of mechanically-minded scientists" and a religious revival within the present generation, in the sixteenth Hale Sermon at the Western Theological Seminary Tuesday afternoon.

Taking for his subject the Teaching Church, Mr. Hudson stated that Christ furnished the models for the best current "psychologies of education." He continued:

"The days are long gone by in most places when teaching from a pulpit or from an episcopal throne was accepted as authoritative. Every Christian teacher of today, at least outside the Roman communion, must respect the intellectual freedom of his disciples; he must guide, not drive; educate, not dictate."

Mr. Hudson predicted the world will divide itself more sharply in the future into Christians and non-Christians and that the "experiment which is going on under our eyes of forming a civilized but non-Christian mentality" will fail. Concluding, he said:

"It is difficult to say which is the more serious problem for the sake of the future of religion: the ignorance of those who do not profess to know what Christianity is, or that of those who do. That many people now living will see a religious revival seems to me quite certain. There are already signs of revolt against the tyranny of science or, rather, the tyranny of mechanically-minded scientists. At a certain point of its development, this revolt will produce a reaction to some form of religion no doubt. But the precise direction it takes will depend enormously on the kind of Christianity characteristic of Christian people in general when that moment arrives."

### YOUNG PEOPLE PRESENT FUND

The diocesan young people's association added another chapter to its program of keeping the Cathedral idea alive when 700 members gathered at St. Luke's, Evanston, and presented a fund of \$4,424 to the Bishop.

The amount represents the proceeds of the May Ball, given each spring by the association as a means of raising funds. These funds are placed in trust by the Bishop and are being left to accumulate. More than \$16,000 has been collected in this way. William E. Whitely, president of the young people, presented the fund.

### CHRISTMAS PLANS

The Cathedral Shelter is planning the largest Christmas program of assisting the poor of Chicago in its history. More than 2,000 baskets will be distributed to

poor families, the Rev. David E. Gibson announced this week. In addition, it is expected that over 1,000 will be fed at the Shelter lunch counter, and fifty at the Women's Shelter recently established.

Registrations for the Christmas baskets already are under way. At the county jail, 1,400 will be remembered, and at the bridewell, 2,000. The Shelter is feeding 400 daily at the present time. Bishop Stewart will preach at the Shelter Christmas morning.

The Church Club this week completed plans for its Christmas program. John D. Allen announced that arrangements had been made whereby all of the money contributed to the Christmas fund would go to family relief. Five sectional parties for 500 poor children will be given December 21st. These will be held at Chase House, Cathedral Shelter, House of Happiness, Church of Atonement, and Trinity Church.

The Catholic Club is planning a party for 100 children at the Cathedral Shelter, December 26th.

### NEWS NOTES

An assembly of the Brotherhood of St. Andrew in the northern deanery was perfected at a meeting held at Trinity Church, Belydere. Representatives from Rockford, Belydere, Elgin, and Aurora attended. Dudley C. McNeil of Elgin was elected permanent president. Constitution and by-laws were adopted, and plans discussed for organizing Brotherhood chapters in each parish.

Dr. John Henry Hopkins and John D. Allen, president of the Church Club, were speakers at the monthly meeting of the Catholic Club, held at St. Barnabas' Church Monday night. Bishop Ivins, Coadjutor of Milwaukee, was among the guests.

Dr. John Henry Hopkins, who is to address the clergy's round table on December 21st, will tell of his experiences since retiring from the rectorship of the Church of the Redeemer. Gov. Albert C. Ritchie of Maryland was a guest of St. Luke's Church, Evanston, last

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Sunday afternoon. He attended Evensong and was entertained at the rectory in the evening. Dr. Charles E. McAllister is a personal friend of the Governor's.

The Rev. William Tulberg celebrates his fifth anniversary as pastor of St. Ansgarius' Swedish Church on December 21st. He has done much to re-establish the Swedish work in

Chicago, including the erection of the first unit of a new church plant, known as the Jenny Lind Memorial.

The Church of the Holy Spirit, Lake Forest, is giving two programs for veterans at the Naval Hospital, North Chicago. The first was staged Thursday night, the second will be given December 21st.

## Colored Cripples at St. Michael's House, Philadelphia, Taught to Support Selves

**Music, Natural Talent of the Negro,  
Receives Special Attention—  
Hulmeville Church News**

The Living Church News Bureau  
Philadelphia, December 12, 1931

ONE OF THE GREATEST PROBLEMS OF the House of St. Michael and All Angels for Colored Crippled Children has been partially solved during the past few months. The recent introduction of music study into the home has provided a new and absorbing interest for these unfortunate little ones, and some have shown such great talent in singing and instrumental music that they may be able to earn a living in this way after they leave the home. The children look forward to their music lessons.

Under the care of the Sisters of St. Margaret, the House of St. Michael and All Angels has grown from three crippled boys in 1886 to a home for nearly sixty children today. Since it was founded by Sister Sarah (Kirke), more than 1,000 Negro children have been sent out into the world to earn honorable livings. Children who have been so malformed that life appeared futile have been made courageous and self-sufficient individuals, asking nothing but an opportunity to earn a livelihood.

Behind a high hedge on a quiet street in West Philadelphia are two old-fashioned, double houses—one for the girls and one for the boys—which comprise the main buildings of the home. There is also a chapel and rectory. While these houses provide space for the number of children accommodated at present, Sister Katharine, who has been in charge for eighteen years, and her assistants live in constant fear of the possible outbreaking of a fire, due to the fact that the houses are most unsuited for cripples who are helpless without their braces, and could not be rescued in a short time. For this reason, a site has been purchased at Ambler, where in the future a building will be erected which will have only one floor and many outside doors, making it particularly safe for cripples in case of fire. As this home is, however, not a diocesan institution, and is maintained almost entirely by private benefactions, the sum necessary for the new building has not materialized.

St. Michael's is the only home of its kind in the United States which takes in colored cripples. Many children are sent from the southern and western states, and are cared for and ministered to until they reach the age of 16.

The Philadelphia City Music Bureau sent a teacher to the home several months ago, and now the entire household, except the very small children, are receiving instruction in singing and instrumental music. Some are given individual instruction, and it is hoped that this will open a new avenue for their self-support. The orchestra is doing very creditable work, having been provided with mandolins and



GRACE CHURCH, HULMEVILLE, PA.

The 100th anniversary of the founding of the parish was recently celebrated.

other instruments through the generosity of Mrs. Paul D. Hubbard. They are also taught to sing all the Negro Spirituals. They have given public entertainments during the past month at St. Luke's and St. Peter's, Germantown, and at All Saints', Torresdale.

### GRACE CHURCH, HULMEVILLE, CELEBRATES 100TH ANNIVERSARY

A Century of Service in the Name of Christ for the Countryside was the keynote of a series of services held in Grace Church, Hulmeville, from November 15th to December 6th in celebration of the 100th anniversary of the building of the church. The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, the Rev. Dr. Albert E. Clattenburg, rector of St. John's, Cynwyd, the Rev. Waldo D. Parker, rector, and the Rev. James C. Gilbert, assistant, preached at the anniversary services. The choir of the church was augmented by the choir of Emmanuel Church, Holmesburg, at a special musical service.

The establishment of a church at Hulmeville in 1826 grew out of a desire of local families to have a Sunday school for their children, and Grace Church was organized as a mission of St. James', Bristol, four miles away. In 1837, however, Grace Church became an independent parish. The Rev. George Kirk was the first rector, beginning his duties on May 28, 1837. Owing to the fact that Hulmeville, an industrial town surrounded by a farming district, has never grown as have many surrounding villages, the church has always remained one of the smaller parishes in the

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**Pre-Christmas Notes**

QUANTITIES of letters come in every mail, and replies will be sent just as fast as the requested information can be supplied. There are still a few short days left in which we can be of service regarding books for Christmas; so send in your requests.

Here is something the art student or art lover will appreciate. "Glimpses of Italian Art" (40 cts. each) is a series of three artistic booklets showing reproductions from the old masters in color and photogravure together with brief notes. Most of the great works representing different schools of art are from the originals at the Royal Academy Exhibition of Italian Art. Book I is devoted to Raphael, Botticelli, and others; Book II, to Titian, Da Vinci, and others; Book III, to Luini, Perugino, and others.

"When Jesus Was Born" by the Rev. Walter Russell Bowie (75 cts.) is an especially artistic gift book for children. It tells of the birth of Christ, the coming of the shepherds and the visit of the Magi. The illustrations and decorations are interesting and plentiful, and the coloring is attractive.

One would have to search far and wide for the information contained in "Christmas Traditions" by William M. Auld (\$1.75). Here is a book which gives a complete account of the story of Christmas and of the history and customs both Christian and pagan associated with it.

"The Crib" (30 cts.) is an artistic booklet which explains the symbolic meaning of the Christmas Crib. The writer, describing a Crib in a London church, shows the significance of each object connected with it, so that the description becomes a devotional study and meditation, especially valuable to those who wish to understand its spiritual meaning.

Thank you for your letters. It has been a pleasure to hear from you. Both Librarian and Publishers wish you a very Merry Christmas and a Happy New Year.

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### COLUMBIA TO BROADCAST CHRISTMAS PROGRAM

NEW YORK—The Columbia Broadcasting Co., over its national networks, will broadcast a Christmas Eve program beginning at 12:00 o'clock midnight, Eastern Standard Time. Christmas carols will be sung by the Cathedral Hour Choir, accompanied by a Symphony Orchestra, Chammon Collinge conducting. Soloists will be Barbara Maurel, contralto; Crame Calder, basso; and Theodore Karle, tenor.

diocese, and has served as a starting point in the ministry for many students of the Philadelphia Divinity School, who had charge of the parish for various periods. Among this number were Bishop Bedell of Ohio, Bishop Wilmer of Louisiana, Bishop Booth of Vermont, the Rev. W. C. Emhardt of the National Council, the Rev. J. R. Crosby of Seaford, Del., and the Rev. R. A. Seilhamer, rector of St. Paul's Church, Pawtucket, R. I.

#### SOCIAL SERVICE DEPARTMENT MEETING

A meeting of the Department of Christian Social Service and Institutions was held in the Chapel of the Episcopal Hospital on November 23d. After the meeting, the members of the department were entertained at luncheon and listened to an address on the Problems and Plans of the Episcopal Hospital, by Col. Robert Montgomery.

The secretary reported that Warburton House had been selected as the place for the luncheon meeting of the department on Monday, December 28th, at which the general topic will be Work for Children.

#### NEW DIOCESAN BIBLE CLASS FORMED

Under the auspices of the Woman's Auxiliary of the diocese of Pennsylvania, a diocesan class on the subject Progressive Religion is being held at the Church House on Friday mornings. The Rev. Dr. Leicester Crosby Lewis is leader. There are three terms: Progress in Thought, which began November 20th; Progress in Problem, which begins January 8th; and Progress in Achievement, to begin April 8th.

ELEANOR ROBERTS HOWES.

### DeLANCEY DIVINITY SCHOOL FORMS ALUMNI ASSOCIATION

BUFFALO, N. Y.—At a recent reunion of the faculty and students, past and present, of the DeLancey Divinity School of Buffalo, an alumni association to be known as the DeLancey Divinity School Alumni Association was created. Its purpose being the moral, or so far as possible, the practical support of the school; and the promotion of fellowship among its members.

Two regular meetings a year will be held; the annual picnic and reunion early in July which will be held at the summer home of the warden at Olcott Beach, N. Y., and the winter dinner and meeting to be held in December at the school library, Buffalo, at which time the school will be in session.

The officers elected were: honorary president, the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, the diocese in which the school is located; honorary vice-president, the Rt. Rev. W. F. Faber, D.D., Bishop of Montana, graduate of the class of 1892. President, the Rev. George C. Wadsworth, class of 1908, rector, All Saints' Church, Leona, N. J.; vice-president, the Rev. David L. Leach, class of 1914, rector of St. Peter's Church, Danville, N. Y.; secretary-treasurer, the Rev. Charles J. Burton, class of 1925, priest in charge, Kane Mission Field, 115 Haines street, Kane, Pa., to whom all communications should be addressed.

Graduates of the school who have become bishops are: the Rt. Rev. Henry P. Whipple, Minnesota, class of 1848; the Rt. Rev. William Paret, Maryland, class of 1849; the Rt. Rev. Henry A. Neely, Maine, class of 1850; the Rt. Rev. Edward R. Welles, Wisconsin, class of 1847; and the Rt. Rev. Dr. Faber, Montana, class of 1892.

### ANOTHER CHURCH OFFERED FOR ROCHESTER CATHEDRAL

ROCHESTER, N. Y.—The rector, wardens, and vestrymen of St. James the Greater, Rochester, by unanimous vote offered their edifice to the Rt. Rev. David Lincoln Ferris, D.D., Bishop of Western New York, for "the Cathedral church, or as a Pro-Cathedral."

This is the fifth church in Rochester to be offered to the Bishop as a Cathedral for the newly formed diocese he will head, but the first offered after legal steps at a meeting of the vestry and a unanimous vote. The other churches thus far informally offered to Bishop Ferris are Christ Church, St. Paul's, St. Luke's, and St. Andrew's.

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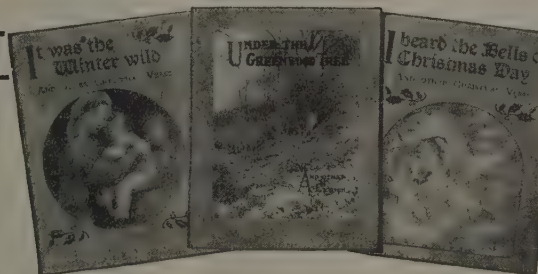
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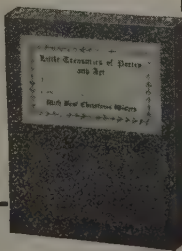
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## Unemployment and the Budget Are Long Island Problems of the Day

### Special Session Is Called In Arch- deaconry of Queens and Nassau —News Notes

The Living Church News Bureau  
Brooklyn, December 18, 1931

THE ARCHDEACONRY OF QUEENS AND Nassau met in special session on Wednesday last, to hear and act on the report of the special committee on finance and budget which was appointed at the last regular meeting. The report of the committee was presented by the secretary, the Rev. Benjamin Mottram of College Point, and after discussion it was voted almost unanimously (only two voting against) that the report be adopted. These principles are that "our missionaries shall be considered as missionaries of the archdeaconry rather than as settled incumbents of the several mission stations"; that the whole salary of the missionary is to be paid him by the treasurer of the archdeaconry, the treasurer of the mission remitting monthly to the archdeaconry treasurer that proportion of the salary which is expected of the mission—the purpose being that the archdeaconry treasurer may know whether the congregation's portion is paid or is in arrears; that a positive scale of salaries for the missionary clergy of the archdeaconry be adopted, irrespective of the post to be occupied. Under this last principle, a uniform salary scale was adopted, but not to be retroactive: for a single man, \$1,700 a year, with an increase of \$100 a year until \$2,200 is reached; for a married man, \$2,000 and quarters, with similar annual increase up to \$2,500 and quarters; and all new mission clergymen are to be engaged "on a month to month basis for six months before acceptance as missionaries of the archdeaconry."

The executive committee then presented a series of resolutions and the budget for 1932, and moved their adoption, which was carried. The budget provided salary appropriations for eighteen missionaries, in the total of \$18,159, as compared with last year's appropriation of \$36,404 for twenty-four men. It is hoped that the reductions in most cases can be made up by corresponding increases in the proportion paid by the congregations; but in some cases it is known that this is impossible.

Besides the salaries, grants were made to certain missions, toward interest and other obligations, in the total of \$10,147; and \$2,800 was allowed under various heads for administrative expense. The total of the budget was \$31,107, and the committee made it plain that this amount was the utmost that the archdeaconry could expect to receive, so that larger appropriations would be futile.

#### ARCHDEACONRY OF BROOKLYN

The archdeaconry of Brooklyn met this afternoon. A tentative budget was presented, and after discussion was referred to the executive committee with power. In Brooklyn, as in Queens and Nassau, considerable cutting of expenditure is necessary, and careful evaluation of all existing work is urged upon the executive committee, so as to spend to the greatest purpose. The discussion and the tentative budget made it plain that one or two

missions are to be abandoned, and others strengthened in the hope that their development into parishes may be hastened.

#### UNEMPLOYMENT

Several of our parishes have their own plans for aiding their own unemployed. In St. John's, Flushing, the Woman's Auxiliary is collecting funds for the needy in the community. In St. Andrew's, Brooklyn, carpenters and painters were employed in connection with the parish fair, for work usually done by volunteers. In St. Stephen's, Brooklyn, money is being raised for certain needed improvements to the building, a new roof among other things, with a view to providing immediate employment for mechanics.

#### NEWS NOTES

In Grace Church, Jamaica, two new windows were recently dedicated. In St. Bartholomew's, Brooklyn, a new window in the south gable, and twelve new clerestory windows are expected to be ready for dedication during the Christmas season.

Mrs. Grafton Burke, of Hudson Stuck Hospital, Fort Yukon, Alaska, will address the Brooklyn Branch of the Guild of St. Barnabas for Nurses, at the monthly meeting on the evening of St. Thomas' Day.

The Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, on Tuesday evening last instituted the Rev. Frederick L. Barry as rector of St. Gabriel's, Hollis.

CHAS. HENRY WEBB.

### PHILADELPHIA RECTOR FIFTY YEARS IN PRIESTHOOD

PHILADELPHIA—On December 13th in St. Clement's Church, Philadelphia, the Rev. Gilbert Rumsey Underhill celebrated his fiftieth year in the priesthood. Ordained a priest in the Church of the Holy Cross, North Plainfield, N. J., on December 14, 1881, by the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey, the present Bishop of New Jersey, the Rt. Rev. Paul Matthews, D.D., officiated at the 1931 service.

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## FIRE DESTROYS SEWANEE HOSPITAL; PATIENTS SAVED

SEWANEE, TENN.—A fire of unknown origin suddenly swept through the roof of the Emerald Hodgson Hospital, University of the South, Sewanee, Tuesday evening, December 8th, causing great damage to supplies and instruments, but no loss of life and no serious injury. A gale was blowing and no one saw or heard the fire until it burst through the tin shingles. With great courage and efficiency the nurses, and the university students first to arrive, removed the eighteen patients, fortunately a small number.

The hospital is one-half mile from the university proper, but hydrants are in the hospital grounds, and in a remarkably short time a small army of students and residents were playing streams of water on the building and removing valuable supplies from the first floor, though very



EMERALD HODGSON HOSPITAL, SEWANEE, TENN.

little could be saved from the second floor while the top ceiling burned and fell through.

The wind was too strong to save the roof, but the walls are all intact and work of replacing the roof has already begun. Insurance was carried to the amount of \$43,000 for the building and \$12,000 for equipment. Of this amount the insurance companies will pay enough to enable the hospital to function after a fashion before long; but it is hoped that the building which is partially fireproof can be made completely so, and the equipment, ruined by fire and water, restored. For this hospital ministers to a large territory between Chattanooga and Nashville (150 miles) mostly the Cumberland Mountains, asking fees which are very small or none at all of the poor, and especially the mountaineers, who come from near and far. It is also the hospital for the university and community, Sewanee Military Academy, St. Andrew's School three miles away, and St. Mary's, a like distance from Sewanee. Consequently the need of the hospital to fulfill her ministry at all adequately, at a time when she is facing decided curtailment, is very keen not only for more than a partial restoration but for adequate endowment.

An appeal for \$150,000 for additional endowment is needed if the hospital is to operate as it should. Contributions for immediate or permanent assistance should be sent to Dr. B. F. Finney, Vice-Chancellor, University of the South, Sewanee, Tenn.

## Dr. Budlong Is Consecrated Coadjutor of Connecticut

Ten Bishops Assist in Service at Christ Church, Greenwich, Conn.

GREENWICH, CONN.—At the consecration of the Bishop Coadjutor-elect of Connecticut, the Rev. Dr. Frederick G. Budlong, on December 16th in Christ Church, Greenwich, ten bishops took part: the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church; the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, who preached; the Rt. Rev. Chauncey B. Brewster, D.D., retired Bishop of Connecticut; the Rt. Rev. E. C. Acheson, D.D., Bishop of Connecticut; the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio; the Rt. Rev. C. K. Gilbert, D.D., Suffragan of New York; the Rt. Rev. G. C. Stewart,

D.D., Bishop of Chicago; the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts; the Rt. Rev. William T. Manning, D.D., Bishop of New York; the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island.

The Rev. H. Baxter Liebler, rector of St. Saviour's of Old Greenwich, was celebrant at Holy Communion at 7:30 and Morning Prayer was read by the Rev. E. J. Craft, of Christ Church, Bridgeport, assisted by the Rev. H. Q. Jepson, rector of St. Luke's Church, Bridgeport.

At 8:30 a second Communion service was celebrated by the Rev. W. T. Hooper of Hartford, who is canon of St. Andrew's Cathedral, Aberdeen, Scotland, assisted by the Rev. Loyal Graham of Christ Church, Stratford, and the Rev. Raymond Cunningham, of Trinity Church, Hartford.

The consecration took place at 10:30 A.M. in the church of which Dr. Budlong has been rector. The Very Rev. S. R. Colladay, dean of Christ Cathedral at Hartford, was master of ceremonies. His marshals included four priests who served as curates with Dr. Budlong: the Rev. Clarence Wagner, present curate in Christ Church; the Rev. Hamilton H. Kellogg, rector of St. James' Church, Danbury, a former curate here; the Rev. Malcolm J. Van Zandt, rector of Trinity Church, Detroit, former curate at St. Peter's Church, Chicago; the Rev. Floyd W. Tomkins, assistant at Holy Trinity, Philadelphia, who was curate at the Church of the Ascension in Pittsburgh together with the Rev. Albion C. Ockenden, rector of St.



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John's Church, Northampton, Mass.; the Rev. Joseph A. Racioppi, pastor of Trinity Church, Bridgeport; the Rev. W. G. Gray, of St. John's Church, Hartford, and the Rev. Delmar Markel, rector of St. Paul's Church, Fairfield.

Bishop Budlong expects to have three confirmations each Sunday from January to June. He will make his home at 426 Prospect street, New Haven, with jurisdiction over missions and aided parishes of the diocese and is also chairman of the department of missions, budget, and program of the executive council. He is to share with Bishop Acheson in visitations for confirmation.

#### BISHOP DAVIS OFFICIATES AT LAYING OF CORNERSTONE

BUFFALO, N. Y.—On November 22d at the laying of the cornerstone of the new Church of the Transfiguration, this city, the Rt. Rev. Cameron J. Davis, D.D., Coadjutor of the diocese of Western New York, officiated, marking his second public appearance since his recent illness. At the ceremony Bishop Davis was assisted by the rector of the parish, the Rev. Edgar L. Tiffany. In his sermon the Bishop commended highly the rector and the congregation for the progress made in but a few years.

It will be recalled that but a month before the cornerstone laying that the ground-breaking for the new church was a surprise to the congregation, the first spadeful of earth being turned immediately following the announcement.

#### CHRISTMAS CANTATAS WRITTEN BY RHODE ISLAND ORGANIST

PROVIDENCE, R. I.—"The Day Spring," a cantata composed by J. Sebastian Matthews, organist at Grace Church for the past fifteen years, and his brother, H. A. Matthews, was sung by the regular choir and soloists at the church last Sunday night. It was the first presentation anywhere of this work which is well adapted to Christmastide service.

Mr. Matthews is a composer of repute. This is his third cantata. He has also written a number of Church anthems, various songs, and a Christmas oratorio and accompaniment for orchestra and organ, which has been performed in many of the large churches in the country.

Dr. Harold Thompson, organist and critic, places Mr. Matthews' anthem for Christmas, "As Blooms the Rose," first among Church anthems of the year.

#### CHURCH IN UTAH OPENS AN EMPLOYMENT BUREAU

SALT LAKE CITY—Under the leadership of the Very Rev. Henry A. Post, dean of St. Mark's Cathedral, this city, an employment office has been established at the parish house, and is open daily. A number of jobs have been secured for unemployed members of the church. In connection with this there has also been established a relief department, where groceries, clothing, etc., are distributed to those in need.

Hundreds of individuals have been cared for so far this fall, and large quantities of food and clothing have been distributed through the clergyman in charge of the two missions in Salt Lake City. The International Club composed of young men attending night school, all of whom are of foreign birth and who took up a special offering at Thanksgiving of canned goods, etc., turned over their entire supplies to the Rev. A. Leonard Wood for distribution as he saw fit.

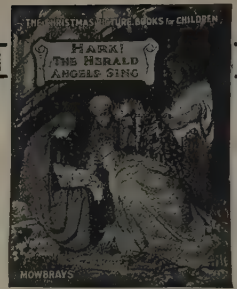
#### BISHOP L. H. WELLS HONORED ON 90TH BIRTHDAY

SEATTLE, WASH.—The Rt. Rev. Dr. Lemuel H. Wells, M.A., D.D., retired Bishop of Spokane, who celebrated his 90th birthday December 3d, was tendered a reception in his honor by friends in St. Mark's parish hall, Tacoma. The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, was present, together with the Very Rev. John D. McLauchlan, dean of the Cathedral at Seattle, the Rev. Arthur Bell, rector of St. Mark's, Tacoma, the Rev. T. A. Hilton, president of the clerics of Olympia, and the Rev. E. C. Schmeiser, rector of Christ Church, Puyallup. A large birthday cake, bearing ninety candles, was cut by the aged guest of honor. The nonagenarian Bishop in his speech of appreciation, recalled some of the experiences of the long past. We cite here a few:

Born in 1841, in a forty roomed house in Yonkers, N. Y., and serving on the staff of General Grant during the Civil War, Lemuel H. Wells graduated from Hobart College in 1867 and Berkeley Divinity School in 1869; being ordained deacon the same year and priest the following year. He first married a daughter of a United States Secretary of State and some years after her early death, the daughter of a United States senator from Pennsylvania. After his first marriage he and his young wife traveled in Europe and among other interesting experiences they were shown over the Houses of Parliament, London, by Mr. Gladstone.

Following his wife's death he resolved to carry out an early made resolve to become a missionary, and came to Walla Walla in 1871, to a land of virgin forests infested by savage Indians, bandits, bears, wolves, and cougars. Settlements were few and far between, men were brave but often debauched, and children, frequently of good families, were growing up in ignorance and sin. In addition to the work of his mission he traveled extensively, from northern Idaho to southwestern Oregon, and from east of the Cascade mountains to Tacoma on Puget Sound.

In the city of Tacoma practically all of



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the five churches now in use were built by this missionary. To this city he and his third wife, Mrs. Jane T. Sheldon Smith of Geneva, N. Y., retired after he resigned his charge of the district of Spokane. The parish house of Christ Church was built and dedicated to his honor, while latterly he has been in charge of St. Andrew's Mission, serving without salary. His elder brother James had preceded him to Tacoma, but died in 1929, aged 94. Just before Bishop Wells' ninetyeth birthday there was published his autobiography.

### CHURCH ARCHITECTS HOLD CONFERENCE IN NEW YORK

NEW YORK—The "little brown church in the wildwood," like the little red schoolhouse on the hill, has grown up, gone to the city, and in many instances become quite sophisticated, according to evidence presented in an elaborate exhibit at Hotel Pennsylvania, New York City.

This exhibit shows the evolution of the church building in America from the white steeple on a simple, box-like building, such as dotted the hills of New England, to the highly specialized, costly houses of worship now being erected in every part of the country. More than a thousand architects, ministers, builders, Churchmen, and lay members of church building committees registered at the 1931 session of the National Conference on Church Architecture, December 17th, 18th, and 19th.

### NOTES FROM ST. MARGARET'S TRAINING CENTER, BERKELEY

BERKELEY, CALIF.—A Christmas party for neighborhood children deprived of Christmas joys by the economic depression is to be given at St. Margaret's House, Berkeley, by some of the Church girls at the University of California.

Eight dioceses were represented by church students at Mills College, Oakland, who were entertained recently at St. Margaret's House. There were girls from Honolulu, California, San Joaquin, Los Angeles, Spokane, Colorado, Montana, Illinois.

Six or eight students are now in training at St. Margaret's. The dean of women at the University of California, Miss Lucy W. Stebbins, recently referred to St. Margaret's as "an institution where the highest scholastic standards are combined with consecrated purposes."

### RACINE COLLEGE UNEARTHS 80 YEAR OLD DOCUMENTS

RACINE, WIS.—With the discovery of documents 80 years old at Racine Military Academy, Racine, Wis., much information of those times is carefully set down:

Meals for a whole week were available to the students of Racine College, Wisconsin's first privately endowed college, at a cost of \$1.75 per week in 1852, according to one document bearing this date. The menu was large and varied.

Periods of "high" prices were not unknown even then, however, for five years later, in a paper bearing the signature of Horatio G. Winslow, father of John B. Winslow, for many years chief justice of the supreme court of Wisconsin, the cost "for meals, 40 weeks" is given as \$100 or \$2.50 per week.

The ancient papers were unearthed by cadets of the academy, a recognized preparatory school occupying the original college buildings, carefully stored away in one of the sections of the original school library in Taylor Hall. Wrapped in heavy parchment paper, they are well

preserved, and have been placed in the school's fireproof vault to insure safe keeping.

Additional interesting material is contained in the following quotations taken from the earlier documents of 1852: "The room rent is from \$3.00 to \$5.00 per session, for each occupant, according to the choice of the rooms. It is applied toward liquidating the debt remaining on the college building."

Another item of expense remained for the student in connection with his "board and room." He had to pay his own fuel bills and provide the material for the fireplace with which every room was equipped, long before a central heating plant was ever thought of.

"Students boarding in the college are required to furnish their own rooms; which may be done at a moderate expense" it is stated elsewhere and various stories told by old grads indicate that the furniture problem often became acute as the fuel problem was solved when some chilled collegian would sacrifice a table or chair to replenish a dying grate fire.

### CHURCH PEACE UNION URGES WORLD COURT ENTRY

NEW YORK—The trustees of the Church Peace Union, which was founded and endowed by Andrew Carnegie, sent to the members of the United States Senate on December 7th a resolution urging immediate action by the Senate to bring the United States into the World Court. The failure of this country to join the Court before the beginning of the World Conference for Limitation of Armaments would, the trustees declare, greatly embarrass the American delegation at Geneva next February and set back the whole peace movement. The resolution follows:

"The question of the entrance of the United States into the Permanent Court of International Justice has been before the American people long enough. It is difficult to see what useful purpose further delay will serve, and we therefore urge the United States Senate to move for its adoption early in the coming session.

"We call attention to the fact that if the Court issue is postponed or fails of adoption before the beginning of the World Conference for Limitation of Armaments, the American delegation will enter that Conference greatly embarrassed by the failure of its country, and the whole movement for peace and reduction of armaments will be set back, no one knows how many years, and our isolation in this important matter will tend to become fixed in the minds of our own as well as of other people as the permanent policy of the United States, with all that that means.

"We therefore earnestly urge the Senate of the United States to act promptly in this matter, convinced that in so doing the desires of the vast majority of our citizens will be met and the United States will be placing herself in a proper attitude before the world, and thus enable her to do her full share in helping to lift the burden of arms from the shoulders of a suffering world."

### NEWS IN BRIEF

FLORIDA—Plans are now being made for the Teaching Mission on the Great Commission in the diocese. A two day clergy conference will be held in Tallahassee on the 21st and 22d of January, at which the Rt. Rev. Edwin A. Penick, D.D., will be the missionary. The Rev. Francis B. Wakefield, Jr., rector of St. Mark's parish, Palatka, is the diocesan chairman for the teaching mission. Mrs. J. D. Russell and Mrs. W. P. Cornell have been appointed on the committee to plan for the coöperation of the women.

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### THOMAS BELL, PRIEST

PHILADELPHIA, PA.—The Rev. Thomas Bell, rector emeritus of Trinity Church, Buckingham, died on December 8th in the Episcopal Hospital in his 88th year.

Born at Moreland, Westmoreland County, England, on July 28, 1844, the Rev. Mr. Bell entered Hobart College in 1866. He left at the end of his second year and went to Nashotah House, from which he was graduated in 1869. He was made deacon the same year, and ordained to the priesthood in 1871 by Bishop Coxe of Western New York. His first charge was Trinity Church, Iowa City, Ia., from which he was called to Greensboro, N. C. In 1902 he came to the diocese of Pennsylvania as rector of St. Stephen's Church, Clifton Heights, where he remained until November, 1910, when he accepted a call to Trinity Church, Buckingham, as priest in charge, becoming rector emeritus the following Easter. His health having been failing gradually, he was taken to the Episcopal Hospital last fall, where he remained until his death.

Funeral services were held on December 10th in St. Peter's Church, Germantown, with the Rev. Edward H. Vogt officiating in the absence of the Bishop, the Rt. Rev. Dr. Francis M. Taitt. Interment was made in the Friends' Cemetery at Buckingham.

### WILLIAM F. CHENEY, PRIEST

BOSTON—The Rev. William Franklin Cheney died at his home in Dedham on December 4th at the age of 84 years.

Born in Lowell on October 6, 1847, the son of Franklin and Sarah (Abrams) Cheney, he was graduated from Harvard College with the class of 1873. He studied at the Philadelphia Divinity School, and in 1876 he was ordained to the diaconate and to the priesthood in 1877. His first and only parish was the Church of the Good Shepherd, East Dedham, to which he went while still a deacon in 1876, and there he served actively for fifty years until his retirement when he became rector emeritus of the parish. For some years after his retirement from active parish duties, Fr. Cheney acted as honorary curate of the Church of the Advent, Boston, and as chaplain of St. Margaret's Convent.

Funeral services were conducted by the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts, assisted by the Rev. Sherrill B. Smith, Fr. Cheney's successor as rector of the Church of the Good Shepherd, East Dedham. Interment was made in the village cemetery at Dedham.

### EDWARD C. KAH-O-SED, PRIEST

DULUTH, MINN.—The diocese of Duluth sustained a serious loss in the death, on November 22d, of the Rev. Edward C. Kah-O-Sed, at the Mayo clinic in Rochester, following an operation for an incurable malady. He was one of the few Indian missionaries in the American Church, and the oldest priest in active service in the diocese.

Funeral services were held in his own chapel, at White Earth, with interment

in the churchyard, where his Masonic brethren, who had attended the services in a body, paid tribute to his memory.

Mr. Kah-O-Sed was born at Walpole Island, Ontario, on September 30, 1870. Coming to Duluth in 1893, he later entered Seabury Divinity School, Faribault, from which institution he was graduated in 1900 and was ordained to the diaconate and priesthood by the Rt. Rev. James Dow Morrison, retired Bishop of the diocese. His entire ministry of over thirty years was devoted to the Ojibways of northern Minnesota in the diocese of Duluth, and for many years he was stationed at White Earth.

One of Mr. Kah-O-Sed's contributions to the Indian work was the translation of the Prayer Book into the language of the Ojibways, which was completed in 1911. From 1923 to 1925 he was warden of the Parshall Memorial Divinity School for the training of Ojibway missionaries.

Besides his widow, Mrs. Kate Owen Kah-O-Sed, Mr. Kah-O-Sed is survived by a nephew, the Ven. Wellington K. Boyle, archdeacon in the Indian field in the diocese of Duluth, and other relatives residing in Canada. Mrs. Kah-O-Sed will continue in residence at White Earth, doing parish work until June, Church services in St. Columba's Chapel being in charge of Archdeacon Boyle.

### HENRY D. ORMSBY

LOUISVILLE, KY.—At his home in this city, Henry D. Ormsby, vice president of the First National Bank, died December 7th following a heart attack during the night. He had been preceded in death less than twenty hours by the president of the bank, John M. Monohan, and on Sunday, December 6th, had called at the hospital to inquire as to Mr. Monahan's condition.

Mr. Ormsby was 70 years old and had been in the banking business for fifty years. He had served St. Mark's Church as treasurer and vestryman, and was a member of the board of trustees and of the Dudley Memorial Fund. He belonged to numerous clubs and societies, state and local.

Besides his widow, Mr. Ormsby leaves a son, a sister, and two brothers.

### NEWS IN BRIEF

ALBANY—The Rev. Leo G. McAfee, a missionary of the Philippine Islands, preached at St. Paul's Church, Albany, on Sunday, December 6th, and made an address at the meeting of the Y. F. F., St. George's, Schenectady, in the afternoon.—In the will of James H. Caldwell, late senior warden of St. Paul's Church, Troy, the parish is to receive \$5,000 for the maintenance of one or more free pews. Mr. Caldwell died November 18th.

CALIFORNIA—Church people in San Francisco are to be commended for the work done in the way of giving aid to the needy—distributing dinners daily; and the city as a whole in going over the top in the Community Chest drive. Though last year San Francisco failed to make its quota of \$2,000,000, this year it not only secured the full sum of \$2,500,000 but \$1,035 more than that.—The work on construction of the Cathedral has been slowed up a bit owing to the state of the financial world, but the prospects are that it will soon be completing the three bays of the nave already in position.

CENTRAL NEW YORK—Through the generosity of F. A. Kirby of Wilkes-Barre, Pa., a member of the parish in his younger days, St. Paul's Church, Brownville, has a new altar and numerous other improvements. Six office lights, two vases, and a new altar book have been received. The old rectory which was given to the parish one hundred years ago by Colonel Kirby, a member of the first vestry, has been remodeled and provides a convenient parish house. A new heating plant, hardwood floors, a radio, and an ample supply of folding steel chairs complete the equipment. Both church

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**CENTRAL NEW YORK**—On November 30th and December 1st, the twenty-fifth anniversary of the Very Rev. Norton T. Houser, rector of St. Peter's Church, Auburn, was observed by the members and friends of the parish. The Rt. Rev. Charles Fiske, D.D., Bishop of the diocese, was guest of honor. On Saturday a dinner was given in the rectory and special services held on Sunday. A purse of silver and a silver tray were presented to him in recognition of his service as rector.

**COLORADO**—A record confirmation class for La Junta was presented to Bishop Ingley by the priest in charge, the Rev. Horace N. Cooper, on the Second Sunday in Advent, when eighteen were confirmed. Fr. Cooper was a member of the 1931 class of Nashotah House, and his missionary jurisdiction covers the entire Arkansas Valley, an area larger than a number of eastern states. His congregations are located at La Junta, Rocky Ford, Las Animas, Sugar City, and Lamar.

**CONNECTICUT**—A chapter of the young men's division of the Brotherhood of St. Andrew has been organized at Kent School, Kent, following a recent visit by Leon C. Palmer of Philadelphia, general secretary of the Brotherhood. Sixteen members are included in the organization and John Perry, son of the Presiding Bishop, is the chapter director. Plans are under consideration for holding, under the auspices of the Brotherhood, a New England Prep School Boys' Conference next spring.—Mrs. Bayard Stewart, who with her husband is engaged in Church work in Manila, P. I., gave a graphic account of the conditions there at a recent meeting of the Woman's Auxiliary in St. John's Church, Bridgeport. Other speakers on the program were the Assistant to the Presiding Bishop, the Rt. Rev. Hugh L. Burleson, D.D., and Dr. John W. Wood.—Several missionary rallies have been held throughout the diocese of Connecticut and all have reported favorable results. The Bishop of the diocese, the Rt. Rev. E. Campion Acheson, D.D., has worked hard to make the diocese the banner division for missionary giving.—Bishop Creighton of Mexico in his address at the New Haven rally, held in St. Paul's Church on December 3d, stated that until the newly elected Suffragan, Bishop Salinas y Velasco, was placed in office the Mexican people were skeptical of the American Church.

**DULUTH**—Miss Pauline Colby, missionary for over twenty years among the Northern Minnesota Ojibways in the diocese of Duluth, and who is now retired, is in a convalescent home at St. Paul, recovering from an operation for cataract. Her address for the winter months is 1624 Hague avenue, St. Paul, Minn.

**MAINE**—The first parochial mission ever held in Maine under the direction of the Church Army was conducted by Captain Conder, at St. George's Church, Sanford, November 15th to 22d. It is also worthy of note that Captain Conder was assisted by Cadet Mackay, the Army's first recruit from Maine. The Rev. A. Harold Plummer, rector of the parish, and the laymen who helped in preparing for the mission, gave a most enthusiastic report of the missionaries and the results of their work.—The convocation of Southwestern Maine, an organization of men representing twelve parishes and nearly one-half of the communicant strength of the diocese, will, on February 14th, the first Sunday in Lent, meet at the Cathedral Church of St. Luke, Portland, for a time of special devotion. The Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont, will be in charge. Last year, nearly a hundred men responded to the invitation to spend an afternoon and evening in prayer and meditation.

**NEVADA**—The final payment on a lot for a church building in Caliente, an important and growing town, on the Union Pacific, was made recently. A simple combination church and social hall will soon be erected on this lot which is situated in the heart of this small community and adjoining the public school building.—The vicar of Winnemucca, the Rev. H. Lascelles, has just put on the last coat of paint on the vicarage. After redecorating the interior of the house he decided to don his overalls and tackle the outside which he has done very successfully. This completes the redecoration of the interiors of all the church buildings since his arrival, as well as the painting of the outside of the buildings.—The vicar of Elko likewise has just completed the renovations of all the buildings on the church property in Elko. After completing the vicarage and parish hall, the church remained to be done, but money for it did not seem to be in

sight. The vicar and the members of the congregation completed the work.—On a recent visitation to the Indian Reservation at Moapa, the Bishop held the first confirmation service ever to be held in St. Matthew's Mission there, confirmed two Indian women, and baptized two babies.

**OHIO**—The Rev. Frederic J. Eastman, son of the Rev. Frederic S. Eastman, suffered a nervous breakdown early in the year while assisting his father at St. Peter's, Akron. He is improving and has gone to Fort Meyers, Fla., to recuperate.

**PHILIPPINE ISLANDS**—Miss Christine Barr, who has been a nurse in the China Mission and at St. Luke's Hospital, Manila, for several years, was married on November 1st to Neil Macleod. Mrs. Macleod will continue teaching in the nurses' training school for the rest of the school year.—Tagalogs, Visayans, Ilocanos, Igorots, and a Moro were included among the eighteen probationers who received their caps as junior student nurses at St. Luke's Hospital on All Saints' Day. The Moro nurse is the first girl from Lanao province in the hills of Mindanao to come out of the province intending to learn to be of service to her own people after receiving professional training.

**QUINCY**—The Rt. Rev. John McKim, D.D., Bishop of North Tokyo, Japan, was the preacher in Trinity Church, Rock Island, the Rev. Rodney F. Cobb, rector, on November 15th.—The Young People's Fellowship of the diocese were the guests of the Y. P. F. of Trinity Church, Rock Island, at a diocesan meeting on November 14th and 15th. The rally opened with a banquet in Trinity parish house Saturday evening at which Harold Umhoefer of Austin, Minn., diocesan Y. P. F. president of Minnesota, was the speaker. When the Rev. Mr. Cobb was rector of Christ Church at Austin, Mr. Umhoefer was local Y. P. F. president there.—G. Calvin Ringenberg, for the past five years organist and choir director of St. Paul's Church, Peoria, and dean of music at Bradley College, leaves on January 1st for St. Louis, Mo., where he will fill similar positions at St. Peter's Church and at Washington University.

**UTAH**—The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, accompanied by the Ven. William F. Bulkeley, made an official visit last week to the Indian Reservation in the Uintah Basin where are located the missions of the Holy Spirit at Randlett and St. Elizabeth at Whiterocks. The Bishop reports that 72 Indians



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have been baptized and confirmed during the past twelve months, and that a really fine piece of work is being accomplished by our missionaries in this section among the whites and Indians.—Two years ago Bishop Moulton organized what is known as the (Bishop) "Spalding Club" for Episcopalian students attending the University of Utah. Meetings are being continued this fall and there are 85 members of the club, which includes almost every member of the Church enrolled at the university.—St. Paul's mission, Vernal, under the direction of the Rev. W. J. Howes and the Rev. J. Leacher has resumed activities after a period of a few months inactivity. It is in Vernal that the Church conducts a small hospital which is filling a long felt need in this little prosperous community and the surrounding territory.—On their way to the west coast from the General Convention in Denver representatives of the American Church Institute for Negroes stopped over in Salt Lake City for Sunday services—the quintet under the direction of J. E. Blanton furnished music at the morning service in St. Mark's Cathedral, at a reception given by the alumnae of Rowland Hall School for Girls in the afternoon, and at St. Paul's Church at the evening service.—The social event of the year in Salt Lake City is the annual charity ball of St. Mark's Hospital. The proceeds are used to care for those who are unable to provide hospital care for themselves when sickness overtakes them. Every penny secured is carefully and wisely expended by St. Mark's Hospital Association of which Mrs. A. E. Kimball, president of the Woman's Auxiliary of the district, is president.—At a meeting of the Utah clerics held November 27th preliminary plans were discussed for the annual convocation of the district to be held the latter part of January. The meetings of convocation will be held in St. Paul's Church in Salt Lake City, opening with the annual meeting of the Woman's Auxiliary January 22d. On January 23d the district organization of the Young People's Fellowship will hold its annual meeting. On January 25th the annual meeting of the Episcopalian Club will be held.

WESTERN MASSACHUSETTS—The Rev. George A. Taylor, rector of St. Philip's Church, Easthampton, was elected dean of the convocation of Springfield.

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For the maintenance of the work of the General Church in 1931 General Convention approved a budget of.....	\$4,224,670
General Convention instructed the National Council to adjust appropriations to meet expected income. In February, 1931, the National Council reduced appropriations approved by the General Convention under this "Pay-as-You-Go" Plan by the sum of.....	189,087
Total appropriations now in effect.....	\$4,035,583
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff, and other savings, the sum of.....	\$325,000
This leaves estimated expenses of the National Council for the year 1931 at .....	\$3,710,583
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at.....	\$721,170
Estimated additional income from interest on Trust Funds and United Thank Offering .....	20,000
The Council appropriated to meet the 1931 expenses the surplus of 1930, estimated at .....	100,000*
The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of.....	115,000
Guaranty by a friend, to be used only to prevent a deficit .....	18,000
	974,170
	\$2,736,413
In balancing the budget in February, 1931, the reductions in appropriations exceeded the estimated shortage in income by.....	153
The Council therefore needs from the dioceses for the year to meet its estimated expenditures .....	\$2,736,566

NOTE: This is the exact amount which the Dioceses told the Council it might expect to receive during the year, plus \$25,000 estimated as the result of supplementary efforts in a number of Dioceses.

The Dioceses have paid to December 1st..... \$1,666,270

To balance the budget there must be paid in December..... \$1,070,296

THE NATIONAL COUNCIL

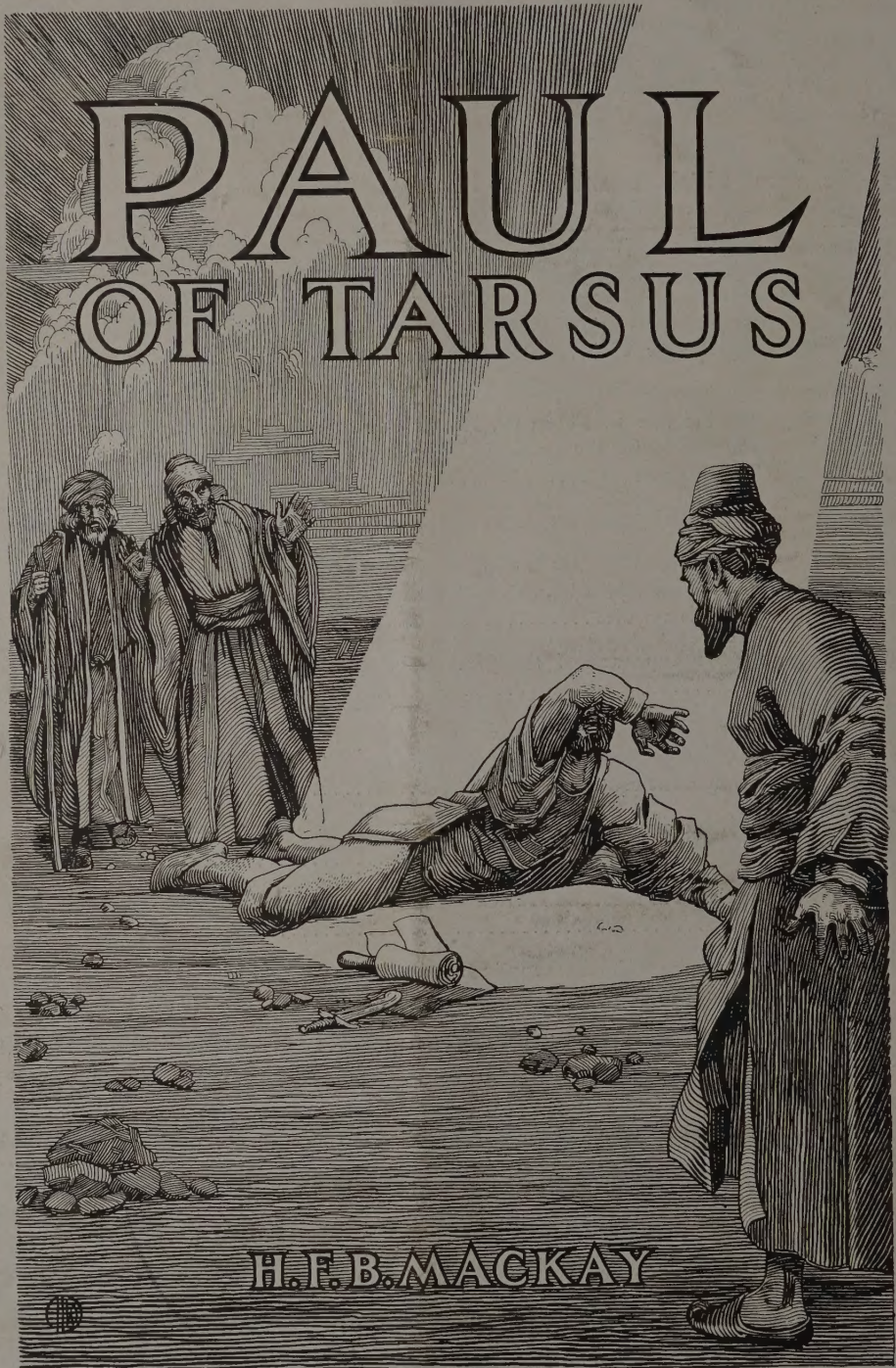
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\* The final surplus of 1930 was \$114,917.28 as against \$100,000 used in this estimate.





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